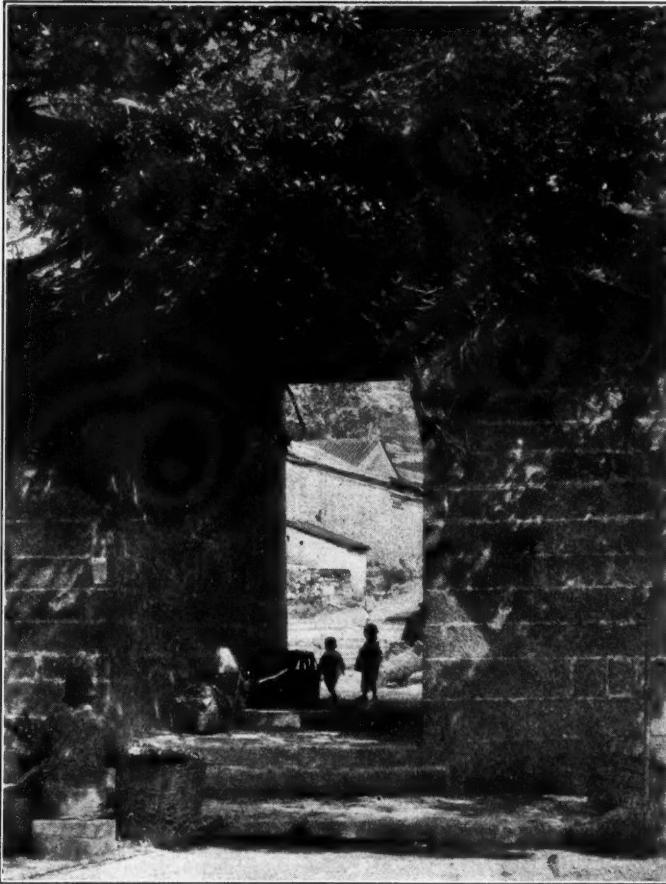


THE FIELD AFAR

MARYKNOLL



ENTRANCE TO A WALLED CITY IN CHINA

CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA INC.
(LEGAL TITLE)

VOLUME XXIII
MAY

NUMBER V
1929

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THE FIELD AFAR

THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

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(MARYKNOLL)

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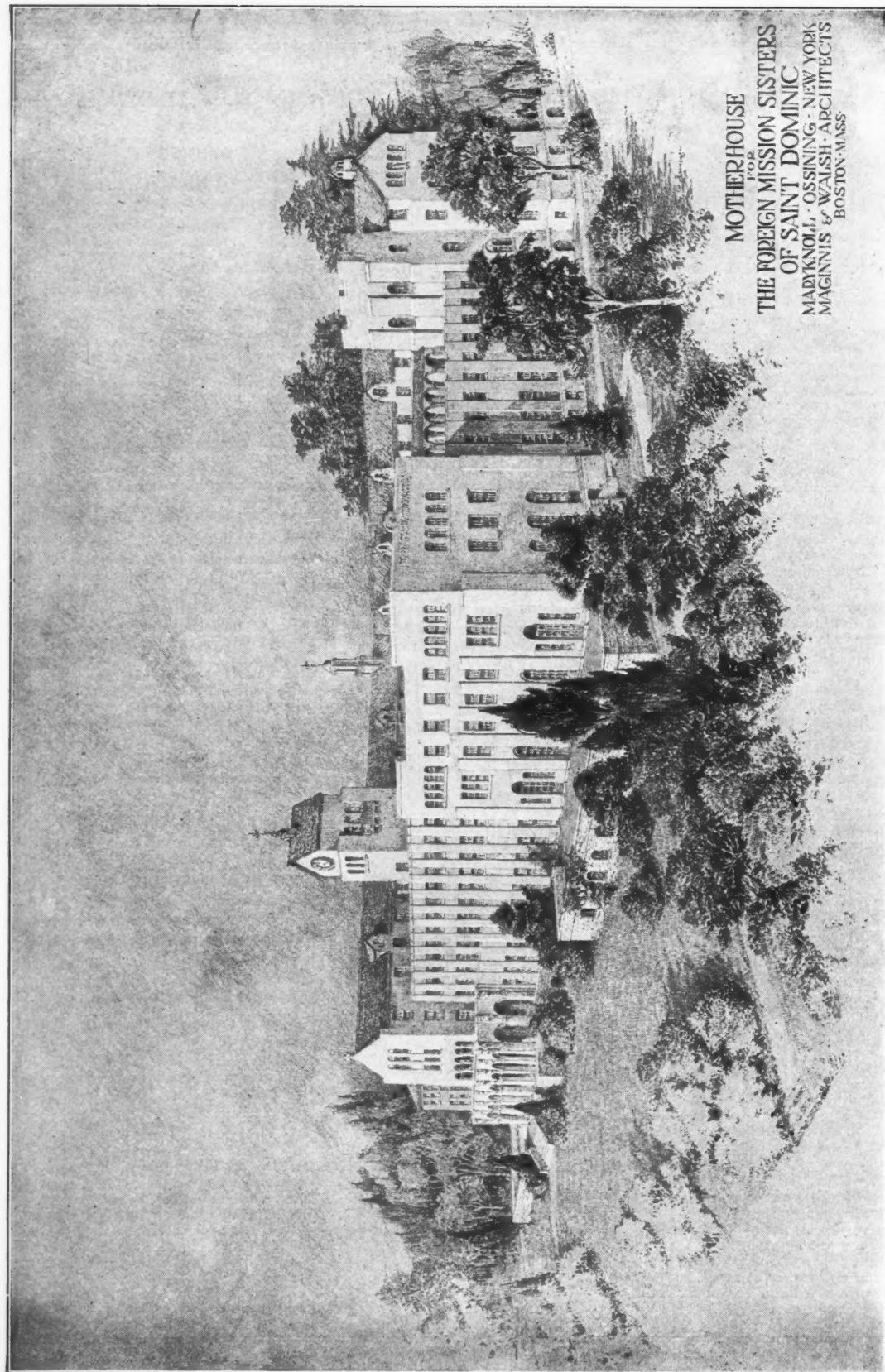
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OF SAINT DOMINIC
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Plans are being prepared for estimates on the Mother-House for which the Maryknoll Sisters, whose corporate title is The Foreign Mission Sisters of St. Dominic, have been waiting and praying these many years. It is now hoped that ground may be broken this spring



THE FIELD AFAR

MAY, 1929



"A Mother House for the Sisters"

SEVENTEEN years ago (on January 6, Feast of the Epiphany, 1912, to be exact) three Catholic women went to New York from their homes in New England to present themselves as helpers to the newly founded American Foreign Mission Society, later named Maryknoll. Their services were accepted gladly.

Since then one died, one left, and the third is at Maryknoll, enrolled as a member of the religious community founded in 1920 under the direction of the present Mother-General, Mary Josephine Rogers. This community, registered in the Church Directory and among civil corporations as The Foreign Mission Sisters of St. Dominic, counts today three hundred and sixty members, distributed as follows:

In the United States:

| | |
|-----------------------------------|-----|
| <i>At the Maryknoll Center</i> | 188 |
| <i>At the Vénard College</i> | 19 |
| <i>At Washington, D.C.</i> | 13 |
| <i>In Seattle</i> | 13 |
| <i>In Los Altos</i> | 5 |
| <i>In Los Angeles</i> | 19 |
| In the Hawaiian Islands | 28 |
| In the Philippine Islands: | |
| <i>In Manila</i> | 37 |
| In South China: | |
| <i>Kowloon</i> | 20 |
| In Korea | 13 |

It will be noted that the Foreign Mission Sisters of St. Dominic, though commonly designated as the Maryknoll Sisters, work also under the direction of other than Maryknoll Ordinaries.

These Sisters are drawn from many States of the Union, even from other countries, as follows:

From the United States:

| | |
|----------------------|----|
| <i>Massachusetts</i> | 93 |
| <i>New York</i> | 75 |
| <i>Pennsylvania</i> | 33 |
| <i>New Jersey</i> | 15 |
| <i>California</i> | 13 |
| <i>Ohio</i> | 11 |

| | |
|----------------------|----|
| <i>Missouri</i> | 12 |
| <i>Michigan</i> | 11 |
| <i>Illinois</i> | 9 |
| <i>Wisconsin</i> | 9 |
| <i>Minnesota</i> | 5 |
| <i>Maryland</i> | 5 |
| <i>Nebraska</i> | 4 |
| <i>Connecticut</i> | 3 |
| <i>Washington</i> | 4 |
| <i>Indiana</i> | 4 |
| <i>Kansas</i> | 3 |
| <i>Idaho</i> | 2 |
| <i>West Virginia</i> | 3 |
| <i>Kentucky</i> | 3 |
| <i>Maine</i> | 1 |
| <i>New Hampshire</i> | 1 |
| <i>Vermont</i> | 1 |
| <i>Rhode Island</i> | 1 |
| <i>Virginia</i> | 1 |
| <i>Tennessee</i> | 1 |
| <i>North Dakota</i> | 1 |
| <i>Iowa</i> | 1 |
| <i>Utah</i> | 1 |
| <i>Texas</i> | 1 |
| <i>Oklahoma</i> | 1 |

From Foreign Countries:

| | |
|----------------------|----|
| <i>Canada</i> | 12 |
| <i>Ireland</i> | 4 |
| <i>Japan</i> | 4 |
| <i>Korea</i> | 3 |
| <i>China</i> | 3 |
| <i>Australia</i> | 1 |
| <i>South America</i> | 1 |
| <i>Hungary</i> | 1 |
| <i>Switzerland</i> | 1 |

If you would associate a devoted group with you in prayer, we suggest that you enter your intention in novenas at the Maryknoll Sisters' Convent. These novenas go on continually. Should you desire to accompany your prayer with lighted lamps at the altar of the Blessed Sacrament or before the shrine of Our Lady of Perpetual Help, the opportunity will be provided. You have only to address the Maryknoll Convent, Maryknoll, New York.

We do not hesitate to state that these faithful women have risen nobly to the tasks laid out for them in strange lands. The American woman was thought to love creature comforts too much to succeed as a foreign missioner. The Maryknoll Sisters have done their share to correct this impression and to secure a more just estimate of American Catholic women.

God has blessed the Maryknoll Sisters with a comparatively large number of vocations, but to meet the mission needs, present and prospective, this number must be kept up, and ever increased, until native women can be found and trained for the several activities open to religious congregations in Catholic Church life. This time will certainly come, at least in Eastern Asia where good hearts, strong faith, and intelligent service are already in evidence.

Ours is the generation that witnesses the most remarkable development of mission interest in modern times. We need hardly add that a great opportunity is at hand—with pagan nations giving up their superstitions, and turning elsewhere for guidance.

The Maryknoll Sisters' Mother-House is supposed to be at Maryknoll, and on its own property. As some of our readers know, the Sisters have had a Mother-House only on paper for sixteen years. During this period they have lived as best they could in small, scattered houses, in halls, in a crowded refectory, and in over-crowded chapels. They are now at last on their way to possess what for years they have desired prayerfully and for the best of reasons, a deepening and strengthening of their spiritual life.

Give them a thought—and make for them a sacrifice.

READ "A MODERN MARTYR"

Beginnings in Dairen

(By Rev. L. H. Tibesar)



TAR OF THE SEA
Church at Dairen is too well known for its size, so someone has told the writer. Perhaps so. There remain, however, some facts that are generally unknown. I shall try to tell them. The beginning of Catholic work anywhere is an important record. The pity is that so many of such priceless records have been lost.

The story of Catholicity here is not a long one. In fact Dairen is yet a new town, in spite of its sprawling extent and its three hundred thousand inhabitants. At the close of the Russo-Japanese War, Dairen was a large village of perhaps nine or ten thousand people, mostly Chinese. Today it is a port of second magnitude in China, topped only by Shanghai. The Russo-Chinese population of those days has been supplemented by a vast Sino-Japanese immigration of several hundred thousand. Among these immigrants perhaps one in fifty is a Catholic, and they are the foundation for our mission effort.

The first recorded gathering of Catholics in Dairen occurred in the house of Mr. Hayakawa, a Japanese, long since gone to his reward, whose works live after him. That gathering numbered twelve. The first priest to visit here for missionary work among the Japanese was good old Fr. Ligneul of the Paris Foreign Mission Society. He is revered as a saint by those who knew him. Of a noble French family, Fr. Ligneul was appointed a missioner to Japan soon after the country was opened to foreign intercourse. He never spoke Japanese like a native, but he well represented the Church, and his impress is on many works, though on none so strongly as on that of Dairen.

Fr. Ligneul's successor was Fr. Lamasse, a missioner from the Mukden Vicariate. His name is held in veneration, especially in Port Arthur where it is possible he was the first Catholic priest ever to say Mass, al-



(Photo from Fr. Tibesar)

FR. TIBESAR WITH SOME OF HIS CATECHUMENS
This is part of a group brought into the Church through the zeal of a Catholic Japanese woman in Dairen

though Russian priests had certainly been there before him. The successor of Fr. Lamasse was Fr. Payod, a priest of Seoul Vicariate, Korea, who is a master of Korean as well as of the Japanese language. The visits of all these missioners were a blessing to the new work in Dairen, even though they were restricted to but a few days in the year. They kept the spark of faith glowing.

During this early period—twenty-two years ago—it seemed doubtful for a long time as to which place would be more important, Port Arthur or Dairen. Under Russian domination, Port Arthur had become a military station of vital importance in the Far East, and its population was about two hundred thousand. Dairen was as nothing in comparison. However, under Japanese control, Dairen became the terminus of the South Manchurian Railway, the gateway to Manchuria, and its commercial capital. As the very appearance of Port Arthur betokens military utility, so does that of Dairen betoken commercial importance. The port of Dairen could accommodate the ships of the world. With the change of emphasis from military to commercial pursuits, the importance of Port Arthur dwindled as did its population, until now the Japanese are considering removing even the Governor's residence to Dairen. Mission emphasis followed the swing of the pendulum, and Dairen

Church is the first Catholic foundation at this end of the Liaotung Peninsula.

Why call it "Star of the Sea" Mission? Well, why not call it by that beautiful name? Of all the titles of Our Lady, does not this one seem to linger longest as a caress on the lips of Holy Mother Church? How often does she not repeat *Ave Maris Stella* in her liturgy? "Hail, Star of the Sea!" *Felix caeli porta*—"blessed heaven's gate!" To my mind that name is most apt.

Did you know the conditions obtaining here, you, too, would consider no other title for this Church in China's second seaport. *Funda nos in pace*—"establish us in peace." Ah, but you people in America cannot understand the blessings of peace. Some mothers think they can after the anguish they experienced during the war. Perhaps so. The missioner, trying to fasten a delicate tendril of the everlasting vine, knows the value of peace as he fears the blight of war.

Solve vincla reis, profer lumen caecis,
mala nostra pelle, bona cuncta posce—"break the sinner's fetters, to the blind give day, ward off evils from us, for all blessings pray." Who but Mary could loose the bands of guilt sin has twined here in Dairen? Many persons have come here from many lands, Catholics at heart. No priest was here to whom they could make their confessions. Neglect has become habit, iron-

clad, rusted over, mossgrown, before they realized it. Now they find it difficult to span the gap of years since their last confession. Mary, Star of the Sea, can and must help them, and she does. These storm-tossed souls look with trust to the constant guiding star who is their hope, and anyone would be surprised at the result. I am myself, when I have time to realize it.

Thirty-five persons attended my first Mass here, a little over a year ago; over three hundred attended on Christmas, 1928, and one hundred and two received the Sacraments.

By the way, I hope someone may some day write up devotion to the Blessed Virgin as it is found in Japan. I know many persons who are devoted to the Blessed Virgin at home, but here nearly every woman chooses the name of Mary at baptism, and nothing interests them so much as to hear of the Blessed Virgin. Devotion to Our Lady of Lourdes is especially strong everywhere.

I have said nothing about the pastor of Dairen in connection with this name, "Star of the Sea". Well, any foreign missioner can conceivably practice that devotion without seeming singular or running beyond what facts warrant. No life is so storm-tossed as his, none needs guidance more, and no guide is more sure than Mary—*inter omnes mites*—"mildest of the mild".

Vitam praesta purem, iter para tutum, ut videntes Jesum, semper collacremur—"Keep our life all spotless, make our way secure, till we find in Jesus, joys that will endure." It is our lot to go pure and unsullied through sordidness only if, keeping Jesus before our eyes, we consider Him our joy. Now, friends, under the circumstances do you not think "Our Lady, Star of the Sea" is a nice name for a nice Church in a nice place? I do. So does old Grandma Hayakawa, in whose house the Christians for the first time gathered over twenty years ago. On Christmas Day she performed a solo dance at our entertainment to prove her joy. She isn't so much as a dancer any more—she's seventy years old—but she is a mighty fine, staunch Catholic, thanks to Our Lady, Star of the Sea.

Among Maryknoll Missioners

FROM SOUTH CHINA

Chik Kai—

(Fr. McGinn)

I HAD an unusual sick call one night not long ago—unusual in a sense, yet just the type of mission experience we dreamed of in the seminary.

It had rained for days. During the early evening, about an hour after the skies cleared, a pagan came with a sick call. It was a black night, and the darkness was the kind that could be cut with a knife. I got ready quickly, and started out with John Lau. The going was terrible. We could not see a foot before us, and we slipped into ditches, and slid through the mud. In one place the bank had caved in. As we were thoroughly wet anyway, we plunged right through the miniature lake.

Finally we stumbled into the town. The dogs barked a welcome, but nobody was around. We found the sick man, the patriarch of the village. He was seemingly near his last gasp, yet he was absolutely unattended. His daughter came in while we were shouting into his ear, trying our best to enunciate Hakka sounds. Her wailing drowned us, so we had to eject her. Finally we heard his confession, gave him absolution, and administered the last sacraments. We then admitted the mourners, and fled amid their cries to the highest heaven.

Back over that road through the terrible darkness. Such rain! We trod on, lost the trail, endeavored to climb a mountain by mistake, and finally groped our way back to Chik Kai and to the mission. We had to arouse the boys who, incidentally, are assigned to protect the house from thieves.

Our patient lived two days, but we had been none too soon, for he was unconscious. His burial was the occasion for a great gathering of the clans, and we took the opportunity to preach some doctrine about life and death, and the hereafter.

On a warm, moist day we attended his funeral, and offered prayers at the lonely, hillside grave.

Tungchen—
(Fr. Tierney)

WORD came recently that a woman whom I had anointed about a month ago was sick again, so I said Mass early the next morning and went to her house. As she was very near death, I administered the last Sacraments. The next day we received the news of her death, and, as Fr. O'Melia had to leave for retreat, I went to the funeral.

On my arrival at the house I found some eight or ten professional mourners making great tearless cries. The corpse was covered with a mosquito net, and there was a very small lamp burning



(Photo from Fr. McGinn)

BURYING THE DEAD
A Chinese grave is not deep, and the earth is heaped in a mound over the crude coffin. The Christian woman at Fr. McGinn's left is reciting the rosary

STRINGLESS GIFTS ARE BEST

at the bedside. This I replaced with a Crucifix, and two blessed candles. Soon our woman catechist came in, set the mourners aside, and began the Rosary. It sounded, oh, so much better than did all the mechanical weeping.

After the Rosary, I heard the confessions of the women, and later of the men, and at eight o'clock we had night prayers, after which our catechist preached a sermon on death, emphasizing the peace that attends the death of a good Catholic. Next morning I heard a few more confessions, and at seven o'clock said the Funeral Mass. Then began the funeral procession to the top of a very high mountain near by, where the grave had been prepared. Before we reached the spot, the mourners had changed to pall bearers. After blessing the grave, we laid her to rest where few save the birds and the wind will pass.

Two days later I had a celebration of another kind—a Nuptial Mass. I do not know just what the gentleman expected, but he came wearing a rain-coat and a soft hat, although this is China's dry season. I unbuttoned him, and proceeded with the ceremony.

The bride, a mere child, was all dressed in the reddest of red. She was very bashful, as a Chinese bride should be, and it took both her lady attendants to keep her in place for the wedding ceremony. When the Mass was over and the nuptial blessing given, our head catechist delivered so eloquent an oration on matrimony that he ended breathless.

After this came the serving of the "sweet water". A small silver cup with some very sweet water, many kinds of nuts, and a silver spoon are served the *shan foo*. If the attendants serve it, they merely get a tip; if the bride serves it, the *shan foo* must give her a present. At this particular wedding the bride served me. She came up with her attendants, one of whom carried a mat which she placed at my feet. Then the bride knelt on it, made a very low bow, and presented me with the sweet water. Fr. O'Melia told me I was supposed to make a lot of noise when drinking it to show them how much I liked the delicacy, so I did my best. After the breakfast, I opened my medicine kit, and spent an hour handing out pills for



"The bride was very bashful, as a Chinese bride should be."

different troubles, then started back for the mission.

Next week I am due to bless another marriage. Fr. O'Melia's absence is giving me varied experiences, and I'm finding them all interesting.

Siao Loc—

(Fr. Ahern)

THIS morning as we were finishing breakfast one of the Christians came running in with the news that an old man lay dying on the river bank. He was a stranger in the district. The Christian while on his way to market had been attracted to the dying man by his muttering "Jesus, save me! Jesus, help me!" Unable to do much alone, our informant had come to us for aid and advice. Fr. Hilbert sent the catechist over with some of the Catholic men from the village, and soon they carried in the poor old man.

The catechist learned that the stranger lived in a village more than a hundred miles away. He had been working as a boat pusher until taken ill. He is a pagan, but he lived among Catholic

neighbors, and so often heard them praying that the words imploring God's mercy came naturally to his lips. He is in advanced stages of consumption, and is not long for this world, so Fr. Hilbert made him comfortable in an empty room, and the catechist is going to instruct him in the doctrine which he desires to know. Inscrutable indeed are the ways of Providence! Some souls God almost compels to enter His Church—like this poor, yet fortunate, old man.

Pingnam—

(Fr. Flanagan)

WE thought we left the American boy behind when we passed out of Puget Sound, but we have found him in another clime. Boys are the same the world over. We have four lads with us here, studying to prepare for the Junior Seminary at Pakkai. They are hardy boys from the country, with round, happy faces, and a fine sense of humor. Yesterday one of the Fathers sprained his hand and when he appeared with it in a sling this morning, one of the boys said with a knowing smile, "Are you going to play ball this afternoon, Father?" They give to their studies and work the best of attention, and they use play time with all the zest one could desire.

These little Chinese students have a great time trying to pronounce the American names of the priests here. They caught Fr. Romaniello very well, and did not have so much trouble with some of the others, but "Flanagan" was asking a lot of them. Fr. Jones teaches them English, and they are apt pupils.

Just as we chant Chinese tones in our efforts to learn this language of theirs, they try to catch some of the melodies of American music which we play occasionally on our little portable victrola. One boy took it so seriously that he sings the Notre Dame march in his sleep.

We hope they will persevere, for it will mean much to Kwangsi to have native priests toiling for souls in this admittedly difficult corner of the mission world.

Wuchow—

(Fr. Kiernan)

LAST year, when discussing the Kwangsi problem with Bishop

Walsh, he quoted for me a statement, supposed to be from Cardinal Manning, to the effect that a priest was bound to attract converts to him even in a desert. Since coming to this "City of No Conversions", I have been happily surprised by the appearance of several Catholics who were in ignorance of a mission in their midst until recently. All, however, are natives of other districts; we have yet to register a single convert from the city, that is, one who may be said to belong to Wuchow in the proper sense. I have about twenty Christians on my list now, divided among four or five nationalities. In addition to these, I have come in contact with some Catholic seamen off British and American river gunboats which anchor here periodically.

The Chinese have a governmental Red Cross clinic here. There is the well-equipped Stout Hospital, and a private hospital run by local Chinese doctors, and yet the charity of the Church Universal seems to make itself known. During the past week two workmen came to me asking for treatment. How they heard of me I do not know. No one on the compound knew them. The only information I could get out of the patients was that "the shan foo has a heart". I was glad to do what I could, for I know the value of the contacts made through medical assistance.

MANCHURIA

Hing King—
(*Fr. Geselbracht*)

I AM here in this mission all alone as far as priests go. My pastor, a Chi-

MARYKNOLL IN CINCINNATI

When the organizers of Maryknoll secured approbation from the American hierarchy a plan was outlined at the meeting of the Archbishops by which a major seminary should be located within fifty miles of New York City, and preparatory schools placed to accommodate students from the Eastern, Mid-western, and Western sections of the country.

Today, after eighteen years, Maryknoll has its Central Seminary at Ossining, New York, its Eastern Preparatory College at Clarks Summit, Pennsylvania, and its Western (Pacific Coast) Junior College at Los Altos, California. And now it is our pleasure to announce that, encouraged by His Grace Archbishop McNicholas of Cincinnati, and with the approval of the Sacred Congregation of Propaganda, we shall have our Mid-western College at Mount Washington, Ohio, close to Saint Gregory's Diocesan Preparatory Seminary.

The college will open next September in a small house on the seminary grounds.

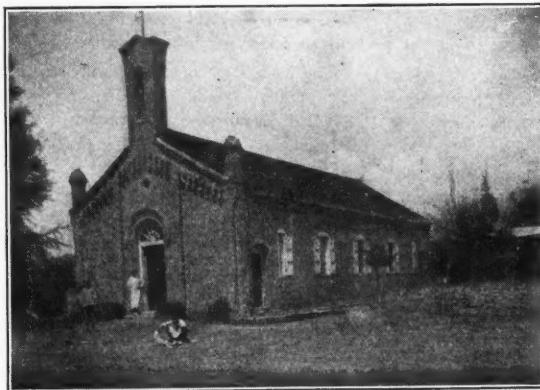
nese, has been away more than a month, and you can imagine what it is for me, with little hold on the language, to be placed in charge of an already established mission.

My nearest priest neighbor is a Chinese at a distance of about forty-two English miles. I have two Manchurian ponies, and have made the trip in one day, riding for about an hour and a half by moonlight at the end. However, one of the animals is lame now, and has been so for a month. Fr. Joseph Sweeney, the nearest Maryknoller, is about eighty miles away. These distances may not seem long, but either trip means climbing mountains, and this entails considerable dismounted travel.

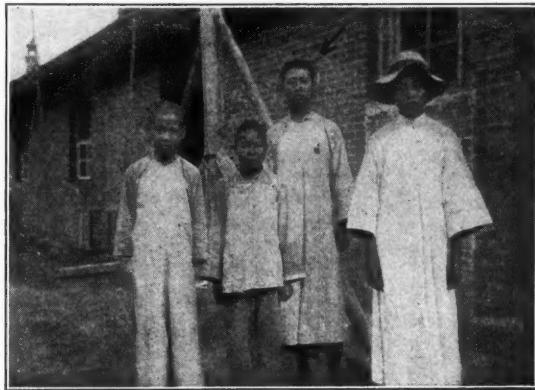
At Hing King (or, as it is pro-

nounced, Shing Jing) we have a boys' school of nineteen students. The teacher is hard worked. Besides managing his boys, he is teaching me the language, and is also my buying agent. It is better for a foreigner to keep out of the way when there is buying to be done, for his presence makes prices soar aloft. We have two Chinese Sisters who at present are instructing the girls in Catechism. They also help the priest with sewing and washing.

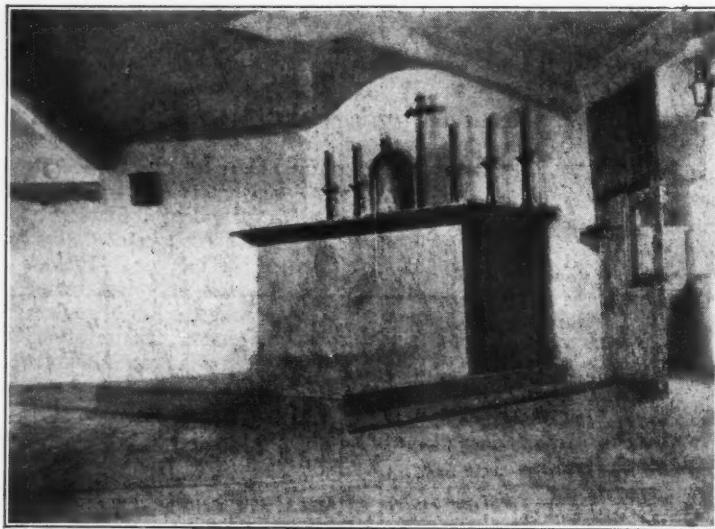
The mission compound is composed of about five acres. At present a pagan is farming half, or a little more, of the land, and giving the church part of the grain. The buildings are old, but not in terrible shape. The chapel is a nice one, and in its gay festive decorations for feast days it looks very attractive.



Fr. Geselbracht's chapel in Hing King



"Catechist and teacher" marked



(Photo from Fr. Craig)

The mission chapel is native style, and the altar is simple enough. The copper-covered tabernacle was furnished by a Protestant trade school

Fushun—

(Bro. Benedict)

AT noon today our attention was called to the dead body of a little baby in the gutter close to our house. It had evidently been placed there during the night. This was the first experience of its kind for the new missionaries, and it was a surprise. It is hard to realize the existence of such conditions, until we recall that we are living in a pagan country, among people who do not value humanity nor understand charity as do Christians.

Frs. Gilbert and Mullen went to Nan San, a village about two miles from Fushun, to bring to the Christians the glad news that Mass will be said there next Sunday. On the way back they discovered the dead bodies of two men who were probably frozen to death. Winter here is severe and the poor people suffer.

KOREA

Gishu—

(Fr. Peloquin)

ONE of the happiest converts we have ever had was Peter, an aged man of sixty-eight, who was baptized not long ago. His story is interesting as well as exceptional.

Three months ago he came to tell us

that he wanted to become a Catholic. It seems that many years ago he began to study the Catechism and prayers, but on account of the great opposition at home he gave up. We asked him what caused him to start over again. "Has your family finally given up their opposition?"

"No, they are more opposed than ever. But I am an old man now, and I do not think I should want to die without Baptism. A friend with whom I first became interested in the Catholic Church and who later gave up studying died a few weeks ago without Baptism."

He asked us for a Catechism and prayer book. Of course he had no money to offer for them. Then he asked if he might stay overnight at the old folks' home. That meant supper and breakfast. We have many who want to become Catholics just to receive an alms or a loan, but this man did not seem to be of that type. He

had walked many miles to ask for a Catechism, and he could not reach home before very late that night.

Yes, he had studied the prayers and almost all the Catechism. We asked him to recite the Our Father and the Hail Mary. He had forgotten them. Well, then, the sign of the Cross? He had forgotten that, too. Our doubts seemed to have some foundation until he recited the Ten Commandments without a mistake. And when we asked him questions about the Ten Commandments, he answered readily and correctly. He had remembered the Ten Commandments, and, what is more, he had tried his very best to obey them.

But there is another extraordinary thing about this old man. We learned that he had children, grandchildren, and great-grandchildren, all living together. We had given him the old folks' Catechism to study, and also the large Catechism, so that the young folks at home might read it, and perhaps become interested. One month later I went to one of the mission outstations in the country to say Mass and give the last Sacraments to two dying persons. That morning the old man was at Mass. We had almost forgotten about him. We found he had traveled quite a distance, and had crossed a mountain in order to reach this Christian's house, where the Catholics of the district gathered for the Rosary, Litany, and so forth, which are recommended for those who live too far away from the Church to attend Mass. We were pleased to hear that he had memorized the ten principal prayers and, not satisfied to learn the old folks' Catechism, he was studying the more difficult version for young men.

He visited us once or twice during the next two months. The first time he had memorized the Catechism of Baptism, the second time the Catechism of confession, and just before Easter he came to be baptized.

PERPETUAL ASSOCIATE MEMBERSHIP

Fifty dollars paid within two years (fifty cents a week will accomplish this) secures a paid-up Maryknoll insurance of the spiritual order—including a life subscription to *The Field Afar*.

SUBSCRIBE FOR A FRIEND

His happiness cannot be described; he spent most of the day in our house, quietly smoking a long Korean pipe, with just a faint smile, but a light in his eyes that showed a happiness which he could not express in words. He asked us to take his picture, and sat as rigid as steel. If only we could have snapped him unawares! But even so I do not think the camera could have reflected his peace and happiness.

MANILA
(*St. Paul's Hospital*)

A LITTLE boy of seven, a typhoid patient who made his first Holy Communion on December eighth, has been so ill that the Sisters do not wake him for daily Communion. If he happens to be awake they prepare him for Holy Communion. Each morning his first question on waking is, "Has Father been here?" If Father has gone, the child is inconsolable all day. He complained to his doctor that Sister will not allow him to receive Holy Communion. The doctor was surprised, but on inquiry learned the reason. The child has been in the hospital over a month, but is still very weak.

A man who was injured was brought to the hospital, and shortly afterward his family arrived. There were about a dozen men, women, and children. We could not allow all of them in to the ward at the same time, so asked them to wait in the reception room. They squatted all around the entrance, but would not move inside. We learned through an interpreter that they would feel out of place in the room, and that they much preferred to sit on the doorstep.

The delegates to the Catholic Students' Conference at Baguio left on the morning of the 26th under the care of Fr. Drought. Three of our Malabon Sisters took some pupils up this year. About four hundred students attended the conference. It was a great success, especially from a spiritual standpoint, since nearly every delegate received Holy Communion at least once during the week. Many students who had grown careless and had not received the Sacraments for years were brought back to the fold.



(Photo from Fr. Craig)

Each hut is roofed with straw thatch and surrounded by a fence of sorghum stalks. The mission compound is in the middle of the last row of houses

Chinese Students in America

THE following extract is from a letter written by Fr. Lane, Superior of the Maryknoll mission in Manchuria, to the heads of all the Catholic Universities and Colleges in America:

I write to ask you about two Chinese students who are anxious to go to America for their studies. Both are natives of Manchuria, and come from very good families. Both can speak English quite well; one, in fact, very well.

They can take care of their expenses for travel and clothing, but it would be a big help if their board and tuition could be secured free. In case they would be able to go, it would be necessary to have a letter from the president of the college to which they are assigned in order to arrange with the Consul here.

We hope we shall be able to give to our readers a good report of the responses received in answer to this appeal.

It is most disappointing for a young missioner to meet an Ori-

ental who has been so Americanized that he knows little or nothing of his own civilization and native tongue. Catholic missioners believe that if good results are to be obtained in raising a Catholic élite in the Orient, only scholars with a solid foundation in their own language and literature should be sent abroad. Recently we heard of a young Chinese who had secured the greater part of his education in this country. When he returned to his home after several years' absence the family servants could not understand him, and his brother had to interpret his requests.

We recently heard of a Catholic Chinese student in an American university who invites his Oriental friends to his room in the hope that they will pick up Catholic literature which he conveniently drops at strategic points. He finds the method a good one; it has already helped to dissipate erroneous concepts of the Catholic Faith,

My Impressions of Japan

(By Rev. Francis X. Ford)



A RECENT visit to Japan gave me the opportunity to check up former impressions. I went to Japan this time prejudiced by a Chinese viewpoint against its people, and I must confess this still prevents a warm affection. But at least my latest visit engendered admiration that could easily pass to closer ties.

We need but see Japan as a small nation, not as one of the "Big Five", to be won over to her side. She has become mighty and has kept her head; she has outstripped many of the western nations by, at times, a dismaying facile imitation; but through it all she seems to have retained, or at least regained, her national traits.

It is hard to picture the transformation of Japan, and after all it is not the material side about which I wish to boast. Japan has become a modern nation, more Americanized than patterned after Europe, with the former's love of speed, and careless accuracy, and dependence upon machinery. A land of earthquakes and fires, there is little of permanency in Japan's buildings or manner of living; she can keep a step behind the latest improvements. She is a nation on the march, organized for rapid mobilization, and unified in some respects as are few other nations.

Yet this does not seem to have soured

or dulled her people, nor to have made them loud-mouthed or insolent. They are not stupidly overbearing. They seem conscious of their ability, but with a schoolboy's modest confidence. This was not true, I think, a decade or so ago. Japan at that time was fighting her way to recognition, smarting under slights, and distrustful of other nations. She then seemed willing to lose her identity, if need be, that she might gain a place in the sun. The process of modernization seemed soul-killing, and her people too intent upon the glamor of Western ways. Prophets were pessimistic of Japan's future, and evangelization looked a hopeless task.

Now this seems changed. The consecration of Japan's first native bishop is after all an indication of our hope. Rome is not espousing a dying cause; she blesses the beginning of a new era, and confirms the impression that spiritually Japan has reached her majority.

This view is strengthened by consideration of the quality of her Catholics and the characteristics of her people. As in England, so in Japan, the numerical strength of the Catholics is out of proportion to their influence. Among Japan's Catholics are to be found officials and educators, shopkeepers and students, and, too, the backbone of any nation—its farmers. It was Xavier's ambition to convert the ruling classes. Today, in a more democratic government, the mark is more difficult, yet today it is nearer of attainment—at least, it is not at all impossible.

Japan has become a reading, reflecting, well-informed body, capable of being reached by argument and exposition. This transformation is hard to realize abroad. And best of all, it seems to me, she has retained a poise that will guarantee her well-being. It



is given to few nations in these days to immerse themselves in commercialism so thoroughly, and yet to remain sensitive to beauty in all its forms. Japan has kept her love of the beautiful. Now for the first time she is combining the useful, borrowed from abroad, with her own good taste; and the trashy, fragile imitations that were formerly manufactured there are now being replaced by Japanized versions that will command admiration.

It is hard to give convincing examples of this; it has penetrated every branch of art in ways so small that single instances will appear trifling. The argument must be cumulative to win assent. For example: I am writing these notes aboard an ocean liner where beauty of form is often sacrificed, yet on this Japanese boat the various items of the smoking room are unlike any on Western ships. The hanging lamps are bronze replicas of Nikko shrine lanterns; the ash-trays are iron, forged in the several lines of ancient ware; the motif of the stained glass window is the chaste work of a Shinto artist who knows the manliness of moderation; the two dwarf pines and single palm bespeak the national trait of restraint. No medieval monastery could preach asceticism more strongly.

MOTHER'S DAY

Mary's month brings Mother's Day. Enroll your mother, living or deceased, as a perpetual associate of Maryknoll. She will be grateful for the many spiritual benefits.

SPREAD YOUR FAITH

The Oriental is reputed an ascetic, but only in Japan have I found the Catholic manner carried out; the other Orientals either overlay their mysticism with sensuous oppressiveness, or compromise with bemuddled dirt. If we might compare them in another figure, the Japanese ideal is Carthusian, concentrating on simplicity; the Chinese is that of the modern religious orders, accommodating itself to the exigencies of the world; the Indian (I write as an outsider) is scholastic logic under pagan sensuality; while the Korean, to a passerby, seems to be floundering in undetermined fashion like a High Church partisan whose bishop is too broad. No one in the East is a modern Protestant, for the Oriental still values everything by a spiritual standard.

The Japanese on board are their country's best advertisement, which in itself cannot often be said of other nations abroad. The average travelling Chinese does not represent his countrymen. The true Chinese type is too conservative to gad about, or, when away from home, is too retiring to impress himself on strangers. The Japanese has poise and knowledge of foreign etiquette, and he knows his own country's strong points.

Japan is a country of islands and quiet bays. Its entire surface is bathed by jade seas; its pine-clad ridges, like huge dials, tell the time of day to everyone. A fishing people see their country at a distance and objectively, and learn, perhaps by constant gazing on its form, to love its features more strongly than do dwellers on flat lands. The Japanese face and eye, that may at other times be expressionless, light up when viewing Nippon from the sea.

Yet even in this love of country there is restraint that fits in with its special beauty. Japan is beautiful in a sober degree—not riotous as are more tropical lands, less wild than are many sections of America. Its lowlands are like the valleys of Switzerland, but its peaks are not as majestic. And the people reflect this humbler, more human rôle; they are sober, thrifty, sparing of enthusiasm as of gesture; they enjoy color in the privacy of home dress, yet are picturesque in sombre outdoor wear.

It is a just and admirable tribute to

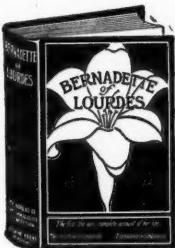


GREETING THE CATECHIST

Christians and catechumens of the mission fields become much attached to a zealous native catechist. Because of his knowledge of the language and mentality of the people, it is much easier for him than for the foreign missionary to establish the first contacts with pagans. When the missionary makes his visitation of the different districts, all the villages beg him to give them a catechist, and it is hard to refuse when so many souls are at stake.

You can help the Maryknoll missionaries to place more of these native apostles where there is such a great need of them. Fifteen dollars a month will support a native catechist in the Maryknoll mission fields of China. In Korea, where living expenses are higher, a minimum monthly salary of twenty dollars is required.

his character to say that the average Japanese, no matter where found, commands respect for his nation, and deepens the impression that Japan, like David in simple dress, will yet prove itself superior to the mail-clad warriors of Europe.



An appropriate "life" for this month

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PRAY FOR MISSIONERS

SHOULD THE ORIENTAL STUDENT COME TO AMERICA

SOME weeks ago there appeared in "Commonweal" an article written by a Chinese Catholic, urging the coöperation of Catholic educational institutions in the training of the future leaders of China. The article was well written, strongly worded, and timely.

It caught the attention of a prominent Catholic layman, who inquired of Maryknoll if it would not be possible to find a group of Catholic men—himself one of the number—to finance the education of, say, one hundred Oriental students.

Of course, we admitted the possibility, especially if an inquirer could become filled with the idea and then "sell" it to his wealthy friends, all of whom, knowing his disinterested motive, would give him at least a hearing.

On this timely question of Chinese students, we recall one suggestion made by Mr. Lo Pa Hong when he passed through this country during the Chicago Eucharistic Congress year. Mr. Lo stated that many of the Chinese students, educated in America and Europe, proved to be misfits after their return to the homeland.

They were not well grounded in the mother tongue, nor in the better traditions of their own race.

Mr. Lo did not undervalue the advantages of contact with American education, but he believed that it should rather follow a collegiate training in China itself. Such training can be easily secured in China, and would bring the student to America well versed in Chinese and ripened for his higher studies.

While on this subject of Chinese students—read the following from Bishop Walsh of Kung-moon:

The Chinese say that "one seeing is worth a hundred tellings". If so, perhaps one walking advertisement for the church in the shape of a cultivated Chinese boy is worth a hundred books of apologetics.

Leo Wood, Ph.D., recent graduate of Catholic University of Washington, D. C., is once more on his native heath. Immediately on his return his services were secured by the new government university in Canton where he is now employing his unusual proficiency in industrial chemistry. He finds time to spend most of his evenings at the Cathedral assisting Bishop Fourquet to develop a club movement for Catholic students and their pagan friends.

A man of his stamp may do much for the Church. Expert in the laboratory and earnest in his apostolate, his contacts must tell on the right side.

Add a sound education to a talented Catholic Chinese youth, and you get an asset to the cause of Christ in China.

TO HELP THEMSELVES

Occasionally we meet well-intentioned but rather attenuated people who do not like the idea of sending American priests and Sisters to the foreign missions. "There is much for them to do at home," they say.

This is quite true, of course, but home-land priests and Sisters must make sacrifice; otherwise the Gospel of Christ will never get a hearing in strange countries.

To our solicitous friends, however, we can offer the comfort that innumerable vocations lie in prospect among the natives of Asia.

The task of Western priests and Sisters, including Americans, will be to help these natives to help themselves.

We respectfully suggest to any Catholic, who is honestly solicitous to have our young missionaries remain in the home-land, that he make offerings, frequent and generous, for a native clergy or for a native Sisterhood. Such offerings will hasten the day when Westerners can be justified in leaving a mission-land.

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Field Afar Office, Maryknoll, N. Y.

In Los Angeles—

MARYKNOLL - IN - LOS ANGELES welcomed Father Superior on his annual visitation this spring. His coming is a yearly event to which we look forward. Everyone was also delighted to have Father Kress back again, and in honor of both guests the children produced a Japanese play with a delightful Catholic tone. It was so well received that we hope to give it for our many friends in Los Angeles sometime this spring.

Father Bruno Hagspiel, the provincial of the Fathers of the Divine Word, visited us not long ago; and Brother Gaschy, who has been a missioner in Japan for more than thirty years and who is now director of St. Joseph's College at Yokohama, also gave us the pleasure of a visit.

On the Sunday before they sailed for Japan, Mr. Sesudo Sawado, the distinguished counsellor of the former Japanese Ambassador at Washington, attended Mass with his Catholic wife and children, although he himself is not a Catholic. We regretted that his stay was so short, for plans to entertain him could not be completed by the good Japanese people here.

Maryknolls in the West

Quite a number of Japanese officials are married to Catholics who have graduated from Catholic schools and academies of Japan. The wife of the present Japanese Ambassador, together with her children, is a Catholic, and the Japanese vice-consul in Los Angeles, with his family, is a member of our little congregation.

During the early part of the year, Mr. Fred Ito and Miss Margaret Yamamoto were married here. The bride and her sister, who married Mr. Ito's brother, were among the first eight children to attend the Catholic Japanese School when it started here in Los Angeles about twelve years ago. The Japanese people frequently celebrate an important event by having a Chinese banquet, so on this occasion a sumptuous Chinese dinner was served to more than one hundred and fifty guests.

Converts, the fruit of our efforts, are always a source of joy to us, and we thank God that the stream of those turning to the Church is constant. This month a Japanese language teacher and her daughter were baptized, also Mrs. Nishimi who later died at the General Hospital.



GARDEN FLOWERS

Maryknoll pupils in Los Angeles greeting one another in Japanese fashion

READ MARYKNOLL BOOKS

THE FIELD AFAR

MAY, 1929

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NATIVE PRIESTS IN JAPAN

Rt. Rev. Januarius Hayasaka, D.D., the first Japanese bishop, ordaining five priests in his Cathedral at Nagasaki

Brother William Queen, who has been practicing law for the past five years in San Francisco, is now driving one of our school busses that gather the little Japanese children for school and return them to their homes in the afternoon. He says he is not planning to break any speed records yet, since "a heavy driver with sixty children in a heavy bus can never make sixty miles an hour in Los Angeles!"

this picture crystallizes all with concrete examples.

Fr. Superior dropped down from Seattle on his annual visitation. He was in time to address the Auxiliary at the Procure, and he met many friends of Maryknoll during his short stay. This was a happy visit from Fr. Superior, and he gave us many welcome suggestions for improving the environs of the Junior Seminary at Los Altos.

Perhaps you would be interested to know that the Maryknoll Guild which aids in the support of training students at the Maryknoll Junior Seminary, Los Altos, received its start in the offer of a San Diego aviator. This gentleman said that he would like to give a little each month for some needy boy studying for the missionary priesthood. He proposed to set this bit aside each month when he was paying his butcher, grocery, and other bills. The idea is a good one, and has made an appeal to many out this way. They like to feel that they have a share in the training of boys for the missions, and we surely appreciate their coöperation.

The Junior Seminary, Los Altos—

WE were invited to Denver to speak on the foreign missions during the

annual Mission Week. Fr. McCarthy represented Maryknoll, and spoke many times on the missions of Asia. Several boys in Denver are eager to devote themselves to foreign mission work; it is their ambition to study for the priesthood and one day to go to the Orient to work for souls.

Carmel stone was quarried a hundred and fifty years ago by the Franciscan padres to build the old mission at Carmel-by-the-Sea. Though the mission was deserted for long years, it stands up strong to this day. Many have emulated the padres in building with Carmel stone, but no one to our knowledge had used this stone, smoothed and polished, for inside finish work on a large scale until Maryknoll completed the interior of the chapel at Los Altos with it. The effect is beautiful, and we are pleased. If you live near San Francisco, you must come some day to see our new chapel.

Several people have mentioned that they would like to give some needed article for the chapel as a memorial either of themselves or their dear ones. At the present time we have our eyes and fancies on side altars, a holy water font, confessionals, and prie dieu. Other things we could use nicely are an organ, a sanctuary lamp, a communion rail and . . . well, you know the several other appointments that complete a house of God.

Give a prayer these days for vocations to this work. God is waiting for an excuse to give a missionary vocation to some youth. Maybe your earnest prayer before the eternal throne will move God to call some good young man aside from the beaten path and send him up the winding road to our hill-top.

There are twenty-five of us in all at Los Altos this year. Friends often ask where we get the money to live. We don't know where it comes from. But this is God's work; it is He Who inspires friends to help, and inspires them how far they should go in sacrificing to help us. In charity for the works of God the motto is, "Don't give unless it hurts," because it is the personal element of sacrifice that God values.

PLEASE RENEW PROMPTLY

THE FIELD AFAR

MAY, 1929

THE FIELD AFAR

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TO THOSE WHO LOVE GOD ALL THINGS WORK TOGETHER FOR GOOD

MAY—our Mother's month! If you love her you must wish to have her loved by others. This is the idea that awakens and stimulates vocations and helpers for the foreign missions.



IF we would know the mind of Christ regarding mission work, we have but reverently to consider the large proportion of His words that deal directly with the subject.

Not only in number but in clearness they are to be found standing forth whenever He talks to His Apostles. Clearest of all and emphasized as His Last Will are the farewell words of Ascension Day: "Going therefore, teach ye all nations."

He had prepared the apostles in the seminary of His companionship for three years before ordaining them priests, and then at the first Departure Ceremony He takes leave of them in visible form by telling them anew their mission to all nations.

The command has come down through the ages as the perpetual duty of the Church on earth. We have not here an abiding city; we are an army with marching orders to preach the Gospel to every living creature.



MORE than ninety Maryknoll priests and seven Auxiliary brothers are already at work on foreign mission fields; and now we look forward to bringing this number, for the first time, to over one hundred. We are grateful to God for this contribution of the United States to the vast mission field of the Church. So far, means have always been provided, through offerings small and large, for the transportation of our missionaries to the Asiatic Coast. Not infrequently, individual Catholics have provided for the entire outfit and travel cost of individual missionaries. We hope and believe that funds will not fail us this year. The number of outgoing missionaries for 1929 has not yet been determined, but in all probability counting priests, Brothers, and Sisters, it will reach at least a score.

If any man will follow Me, let him deny himself, and take up his cross and follow Me.—St. Mark VIII: 34.

"**L**ET my flies be" were among the last words spoken on earth by a saint. Odd in a way. After seventy-three years of staggering sanctity, is this all the Curé of Ars could think of to say on his deathbed?

The infirmarian was bent on easing the last moments of that spent form by chasing away the annoying flies. Surely that poor body, broken by a lifetime of the severest domination that ever immortal soul exercised over ignoble flesh, had at least earned a peaceful end. But saints are funny people. "Let my flies be."

Missioners can learn much from this angelic old man, and so can their friends. Pagan lands are not summer resorts, and missioners do indeed have their troubles. The life is rough on human nature; or rather it is a glorious chance to put that nature in its place, and keep it there. There are flies aplenty; in the ointment always, sometimes

**For what shall it profit a man,
if he gain the whole world and suf-
fer the loss of his soul?—St. Mark
VIII: 36.**

even in the soup; there are also mosquitoes. But all of them God either sends or allows. Hence they are not so much a pest as a privilege.

Why not make it prayers and offerings for the work instead of soothing syrup for the worker? Let his flies be.



SOME of our friends who visited Eastern Asia en route from the Eucharistic Congress were surprised to learn that American Catholic missioners suffer a lack of resources in comparison not only with American Protestants but also with some of their own European confrères.

The reason for this is that the American Society is very young and has no funds, while older Societies, through indemnities and other returns invested at high interest, have succeeded in establishing foundations that have enabled them to develop. Had the European Societies been obliged to depend upon their Mother-Houses and on home benefactors, the accomplishment would have been considerably lessened.

Maryknoll missions in the Far East are kindly helped to some extent by the Society for the Propagation of the Faith, and by the Holy Childhood, but they depend principally upon their Mother-House. This dependence extends also to our branches in the homeland, notably to our preparatory colleges and to some of our work for Japanese.

The Japanese work in Los Angeles has called for personnel and at times for financing from the Center, but it is now largely self-supporting. The work at Seattle, while encouraging and comforting, has so far been a financial burden, resting especially on the

PROMOTE OUR LORD'S INTERESTS

No man putting his hand to the plough and looking back is fit for the Kingdom of God.—St. Luke IX: 62.

Maryknoll Sisters' Mother-House. Thanks to a legacy from the late Mrs. Giudicelli who made her home on the Pacific Coast, going between San Francisco and Seattle, we shall be glad to lessen the indebtedness of our houses on the Coast, as we feel that the general work of the Society should not suffer through its home-land activities.



WHEN the Gentiles, who have not the law, do by nature those things that are of the law; these, having not the law, are a law to themselves, who shew the work of the law written in their hearts, their conscience bearing witness to them. (Romans II: 14, 15.)

It is difficult to understand why, in the minds and language of some, the terms "pagan" and "ungodly" are considered synonymous. Such was not the attitude of Saint Paul, the "Apostle of the Gentiles". Pagans are not, it is true, in possession of the Christian law, but God grants to them the natural law, the basis of all law and of Religion itself. It is an undeniable fact that many of them fail to observe the natural law, but, for that matter, many Christians fail to observe the teachings of Christ. The latter are guilty in spite of the law, not because of it; this applies equally to the Gentiles.

Because the natural law is written in their hearts, countless pagans, ignorant of Revealed Truth through no fault of their own, live good and moral lives. Millions of them belong to the Soul of the Church, and their own souls, in the words of Tertullian, are "naturally Christian". Did not the charities of the centurion Cor-

Jesus said to them: Come after Me; and I will make you to become fishers of men. And immediately leaving their nets, they followed Him.—St. Mark I: 17, 18.



Mary whom the Chinese love

nelius, a Gentile, ascend to the very throne of God? (Acts X: 4). Confucius declared that the righteousness of his life was a continual prayer.

We do not object to the confusion of the terms "pagan" and "ungodly" on merely academic grounds. Translated into action, this erroneous notion has a tinge of the attitude of certain among the ancient Jews, proclaiming: "We are the sons of Abraham" and the Fatherhood of God is for us alone. Such an attitude smacks of condescension; it is nowise conducive to a full understanding and esteem of the "Gentiles".

During the great flood of 1917 which affected five million people in North China, Buddhists gave proof of the same charity as Christians, rescuing the homeless, feeding the famished, and clothing the destitute. Their boats loaded with flour and garments displayed the emblem of the cross at the top of the mast. Understanding as they did the brotherhood of man, which is the sign whereby Christ desired that His disciples should be known, they could rightly lay claim to the Fatherhood of God.



MISSIONS NEED SCHOOLS

How shall they believe Him of Whom they have not heard? And how shall they hear without a preacher?—Rom. X: 14.

THERE is a false reasoning sometimes encountered that tries to belittle mission work. It runs along these lines: Mission work is well enough in its place, but we should keep a due proportion, and not let it overbalance other work.

Such a misunderstanding of the question is due to some extent to a misconception of mission work. The Catholic Church on earth is essentially a missionary organization; not even in the Church Triumphant in Heaven does mission work cease. The Church is a living, expanding body, and repression of her mission endeavor would produce disease and mortification.

When the mission character of the Church is thought of as abnormal, such an error is one against faith, because it would subtract from the Church one of her four essential notes—catholicity. It is true that we must labor to keep the faith pure and intact; we must sanctify our lives and raise up priests of God to continue the Apostolic succession; but we must none-the-less extend the benefits of Redemption to the whole world. Only when we do this are we Catholics in name and in deed.

The beauty of the Catholic element in our Church is that it is the natural outlet for the growth of the other three elements. The perfection of any energy lies in communication, in producing effects outside itself. A non-missionary Church is a useless body in a dying condition. In proportion as we Catholics realize and act on this, shall we flourish.

Our mission endeavor is the measure of our spiritual life, and this is true of nations and dioceses as well as of parishes and individuals.

The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send laborers into His harvest.—St. Luke X: 2.

Breaking Saint Peter

BY REV. FRANCIS J. WINSLOW

ROME is herself once more! At noon today, Monday, February 11, in the Palace of St. John Lateran, the home of the Popes for a thousand years, Cardinal Gasparri, Papal Secretary of State, and Premier Mussolini signed an accord which cut the Gordian knot, and definitely solved the perplexing Roman question.

Rumors of an approaching settlement have been rife during the past two weeks, although we in Rome have gleaned what little was to be learned in advance chiefly from Paris editions of American newspapers. Last Thursday one of the priests in the house, calling on a friend connected with the Associated Press, saw a dispatch about to be cabled to the United States which stated that the Roman question had been settled.

On Friday the report was unofficially noised abroad in the city. I learned on Sunday in a most confidential way that Premier Mussolini and Cardinal Gasparri would sign the agreement at noon Monday in the Lateran Palace. I arrived about twelve, and found two or three thousand people there ahead of me—newspaper men, movie men representing Fox Movietone, and Metro-Goldwyn-Mayer, as well as Italian cinemas; there were clerics, and citizens of Rome—all, tense with interest, awaited events. Mussolini and the Cardinal were closeted in the Hall of the Popes signing the momentous document.

About half-past twelve a specially prepared bulletin was released to the press, and excitement prevailed. Reporters ran in every direction to announce the news to the world, while the Italian papers had a special edition all set up to be run off when the word came. A few minutes later a car with Cardinal Gasparri and members of his party left the Palace, followed, after a brief interval, by another containing Mussolini. Both cars were cheered as they sped across the piazza.

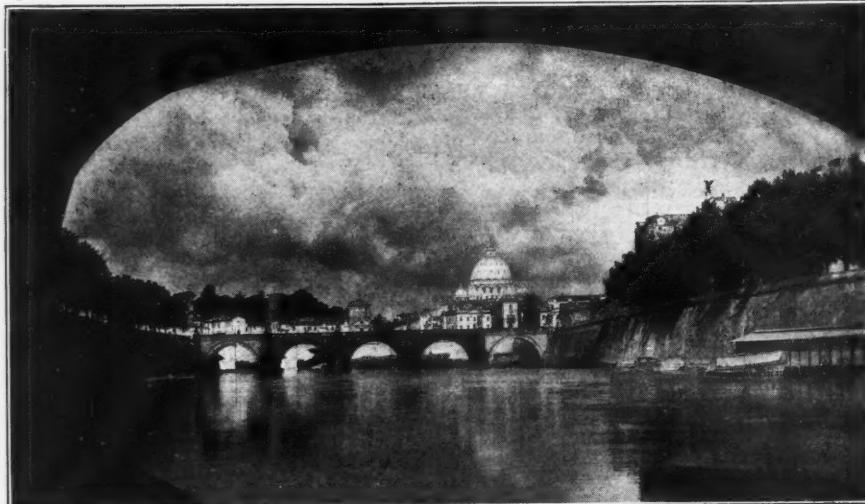
What was the origin of the Roman question? To answer that we need only go back some fifty-eight years. In September, 1870, the troops of Victor Emmanuel II marched into and took possession of the Eternal City which, with adjacent territory, had hitherto been administered and governed by the Papacy. Under the new order the Holy See lost all the lands it had held, excepting the square mile or so included in the Vatican Gardens, an area less than half that of Central Park, New York. The splendid Palace of the Quirinal, summer palace of the Popes, was taken over by the new government, and made the residence of the kings of Italy. Numerous palaces, buildings, convents, and other ecclesiastical property were seized, and all churches were declared property of the State.

The Papal Guaranty Bill, enacted in 1871, provided that the Pope should

continue his "spiritual authority" unhindered, and that his person should be considered "sacred and inviolable". It also specified that he should have as many guards as he deemed necessary for his personal safety and the preservation of his palace. The Italian Government also voted an allowance of \$650,000 annually, a grant which no Pope has ever accepted. The implication seemed to be that Pius IX would be a mere tenant of the Vatican rather than a sovereign territorial power, and he spurned the offer. His successors have insisted that, while the Papacy would not demand the return of the once extensive papal territories, the Popes must require recognition of their real, actual, and complete sovereignty.

Since 1870, therefore, the Pontiffs have remained "voluntary prisoners" in the Vatican. Not one has set foot on Italian soil beyond the little enclosure of the Papal Palace, its gardens, and the Basilica of St. Peter; nor have they recognized the Kingdom of Italy which deprived the Papacy of its temporal power and its capital of Rome.

About two years ago Premier Mussolini initiated negoti-



Rome and St. Peter's from the Tiber



The Papal Altar and Baldachin



in Peter's Chains

IS J. MINSLOW, A.F.M., J.C.D.

tic day the Holy Father ceased to be the Prisoner of the Vatican

ations with the Holy See for a settlement, and his efforts finally culminated in the accord signed on Monday, February 11, 1929. It is quite reliably stated that the purpose of the Consistory held last December was to put the matter up to the vote of the Cardinals. It would appear then that the affair had reached a termination, and needed only a propitious moment for its announcement.

Much credit is due Premier Mussolini for his courage. He braved the wrath of his enemies—the Freemasons, Socialists, anti-clericals, and those who are unfriendly to Italy. He received numerous threatening letters, but, disregarding all thought of dire consequences to himself and his position, he pushed the matter through to a successful conclusion, thus achieving what is admitted by all to be the crowning diplomatic success of his career.

We are quite reliably informed that the spiritual advantages arising out of the agreement exceed the fondest hopes of the Holy See. The press abroad may confine its comments to the monetary consideration, and conclude that the Papacy

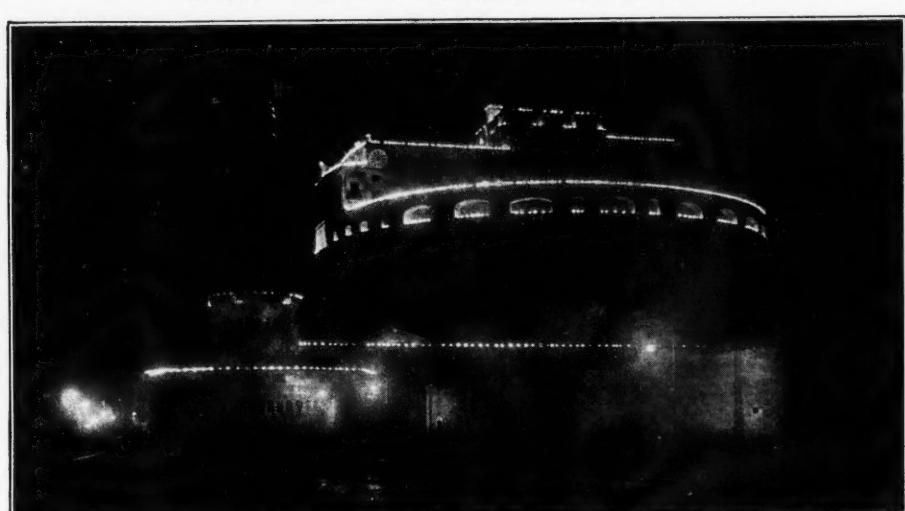
struck a bad bargain; but both Mussolini and the Holy Father know that Italy has no large reserve of capital, and could not—in our lifetime at least—adequately indemnify the Holy See for the losses sustained in 1870. The accord is satisfactory to both parties. Let us rejoice and be glad that a happy solution has been reached. Out of homage to the Holy See the precise terms of the Concordat will not be made public until after its ratification by Fascist Senate which meets late in March.

Tuesday, February 12.—All Rome is rejoicing. The flag of Italy and the Papal banner fly side by side from the houses, hotels, and government buildings. Can it be possible? Yes, the break is healed, and the extraordinary and unlooked for has taken place.

Today the Holy Father celebrated the anniversary of his coronation by assisting at a Solemn Pontifical Mass celebrated by Cardinal Locatelli. Long before the hour for the Mass to begin, St. Peter's was crowded to capacity. The King of Sweden, the nobility of Rome, members of the diplomatic corps, clerics, religious of both sexes, and the faithful at large assisted at the solemn function. The procession was inspiring. The blast of the silver trumpets announced the approach of His Holiness, and the procession of nobles, papal guards, canons, higher clergy, and Cardinals, wended its way majestically

down the main aisle of the basilica. Finally we caught a glimpse of the Vicar of Christ borne aloft on a chair, the tiara on his head, and an immense fan carried on either side of him. A mighty shout rang out triumphantly: *Viva il Papa! Viva il Papa e Re!* *Long live the Pope! Long live the Pope and King!* The last salutation, "Long live the Pope and King!" is usually confined to the Latins, particularly the Spaniards who are fond of designating His Holiness as King. With just a suggestion of a smile, his face radiant with joy and happiness, the Holy Father raised his hand in benediction as the procession moved along.

A large space at either side of the Altar of the Chair of St. Peter was reserved for the Cardinals, the King of Sweden, and the nobles. On the gospel side close to the altar was a canopyed dias with the throne from which the Pope assisted at the Mass. The noble guard in red coats, white breeches, and high black boots guarded this reserved space with drawn swords, and from the large Papal altar down the nave to the main entrance a broad aisle was kept open by the Swiss guards, who wore their customary quaint striped blouses and knickers, and carried halberds. At the Consecration the papal guards dashed their naked swords to the floor, producing an inspiring and not unpleasant effect. It is said that Cardinal Gasparri wept during the Mass,



Castle San Angelo illuminated with torches



INTERIOR OF THE CHURCH, SHINGISHU, KOREA

"It is not so 'costly' as it may appear. The ceiling is papered; the tile around the Stations cost but \$1.25 per Station; the lanterns were made by a tinsmith from a design in the Ecclesiastical Review, and each, complete, cost \$1.50. The altar and reredos are temporary. Practically the entire interior is undecorated, awaiting a bequest from some friend who may wish to supply the 'Oriental finish.'" (Monsignor Byrne)

so overcome was he with emotion.

At the conclusion of the Mass His Holiness, carried on his chair, passed down through the lines of the faithful, imparting his blessing and receiving their thunderous acclaim. The throngs of people emptied out into the piazza before St. Peter's where thousands of Italian soldiers had been drawn up to receive the Pontiff's blessing. Posters had been put up all over the city, even on the street cars, announcing that the Pope would bless Italy, and calling upon the people of Rome to assemble in the piazza before St. Peter's for the event. It was pouring rain, yet the ardor of these assembled could not be

diminished. When the Pope appeared on the balcony the troops stood at attention and saluted, while the cheers of the people and the waving of handkerchiefs and hats gave evidence of the emotion surging in the hearts of all.

In the evening, St. Peter's and Castle San Angelo were ablaze with torches or flares, while many of the public buildings were illuminated with rows of electric lights. The military was out on the Pincio with a powerful searchlight which was played in turn on the dome of St. Peter's and on the Quirinal. Another was directed at the Statue of St. Michael atop of Castle San Angelo.

Shall we ever forget this day? It is enough to have been here in Rome, to have seen it all, and then to say one's "Nunc dimittis". How happy His Holiness appeared! What a contrast to the tears of Pius IX who, "on the evening of September 19, 1870, the eve of the invasion of Rome by the troops of Victor Emmanuel, went to the Scala Santa there to begin his passion; and, in spite of his seventy-eight years, mounted the twenty-eight steps" that tradition tells us Our Lord ascended and descended in the Palace of Pilate.

Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it.

DEVELOPMENT IN TUNG ON

(By Rev. Otto A. Rauschenbach)

WE have just marked another step in our growth here at Tung On. We have finally taken possession of our new little house which, for the time being, will be used as a temporary chapel, as well as for my quarters and those of the house boy and catechist. The house is of Chinese design, and will serve the purpose nicely until the mission develops, and we need more room.

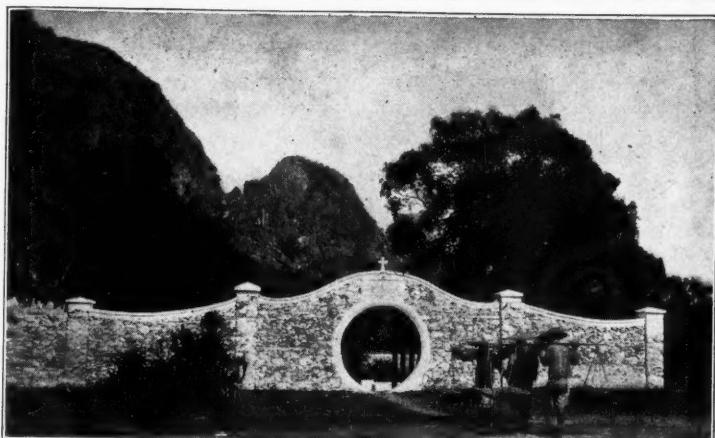
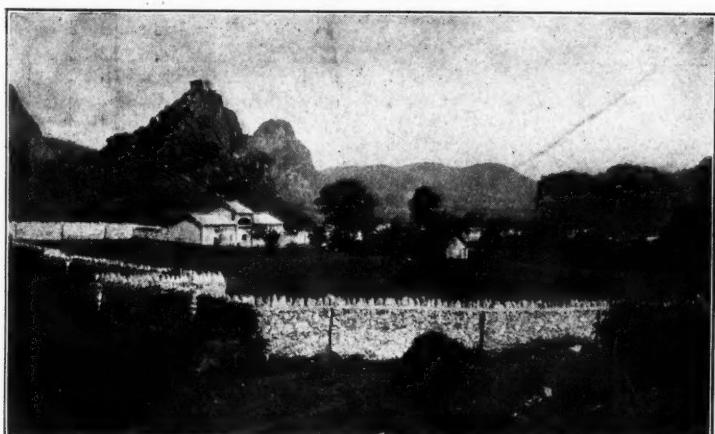
I have also introduced two new helpers into the mission work—two native women catechists. They are wonders for work, and can talk doctrine to the catechumens at a great rate. One of them we have placed in an out-station where the Christians have been begging for a woman catechist for the past two years. The other will occupy the little house in which we formerly lived.

My conscience is beginning to be a bit easier, but I cannot feel that I have met the immediate needs of Tung On until I can manage in some way to gather into the center here a dozen or more youngsters, scattered through the Christian villages, who, because there was no one to teach them the Catechism, have never been baptized. We have the teacher for them now, and we are hoping that the Lord will provide means so that we may support them for six months or a year while we give them the instructions they need before they can become children of God.

This may seem an easy proposition, and, aside from the financial side, it is; but it will require about five hundred dollars, and that sum looms big in the shadow of our building program and the slender means at our disposal.

The best news I have received in some time came in a note from Maryknoll which said that two spiritual books have been mailed to me. We certainly need good books. A priest living alone in a mission and surrounded constantly by pagan atmosphere must feed his mind if he is to cling to his ideals. A thousand thanks for every book you can send.

When you finish your rosary go back to the cross with an Our Father, three Hail Marys and the Glory be to the Father. Offer these for Maryknollers and their work.

(Photo from Fr. Rauschenbach)
Bearing the sand that will go to build the House of God in Tung On(Photo from Fr. Rauschenbach)
Maryknoll in Tung On nestles in the marble mountains(Photo from Fr. Rauschenbach)
The mission compound extends behind the trees in the picture

ADOPT A MARYKNOLLE

The Unio Cleri—Missionary Union of the Clergy

IN connection with the rapid but solid growth of interest in mission problems aroused by the Students' Mission Crusade, which is due in no small degree under God to the previous and sustaining toil of the diocesan directors of the Society for the Propagation of the Faith, there arises a natural question that must be answered. How is this interest to be kept up after college and seminary days are passed?

A generation of graduates have gone forth from our colleges and seminaries with an awakened zeal in the home and foreign mission activities of the Church. In school their fervor has been stirred and fed by periodic meetings, their minds have been opened to the numerous phases of mission needs; now they are physically fit to coöperate far more actively in spreading the knowledge and zeal acquired by study.

We have the work of the Holy Childhood to arrest the attention of our infants, the Crusade for our students, the Propagation of the Faith for our faithful adults in the world, but what remains to perfect the activities of our young priests along mission lines?

Directors of the Society for the Propagation of the Faith and Foreign Mission Society Superiors can testify that the measure of their success in sustaining interest in the work depends in no small degree on the parochial clergy. Priest friends in the past have been the mainstay of work such as Maryknoll is engaged in, and it is con-

soling to testify to their zeal and co-operation.

Yet to perfect this coöperation there is need of some organization of the clergy along mission lines. This has been seen and pointed out by no less a keen observer than Our Holy Father himself, and in launching the *Missionary Union of the Clergy* he deviated from the common practice of the Church by approving a society before it was tested by experience and success. This is an arresting fact that should provoke thought. It places the *Missionary Union of the Clergy* in the category not of a pious experiment but of a real want so apt to attain its aim that there was no hesitancy in seeing its urgency.

The *Unio Cleri* spread rapidly throughout Europe, and in Italy today there are more than 30,000 priest members. For several reasons, the *Unio Cleri* has not yet taken a strong hold in America, principally because it has not yet been adequately presented.

Roughly speaking, the *Unio Cleri* is an association of parish priests with an aim similar to that of the Crusade; it encourages attention and thought to the problems that concern the Church as a missionary body. It aims to educate the clergy by stimulating conferences on mission matters, both during purely missionary meetings and during diocesan synods, theological conferences, retreats, and any other reunions.

In Europe it has taken the form of

Mission Week, to mention but one instance, wherein noted professors from the universities and other experts in mission science propose and discuss missiology in its various phases. In Belgium, Germany, and Italy it has resulted in noteworthy contributions to ethnology, linguistics, and anthropology. In Italy it publishes a missionary homiletic review supplying the clergy with sermons bearing on mission topics. In short, its means are educational and inspirational, not financial, and its aim is to equip the parish priest to present the Church as essentially a world-wide missionary organization.

It does not impede in the least the already established societies, rather it intensifies interest in them, and quickens an enlightened zeal in priests to forward existing agencies. Bishops have testified to its beneficial reaction on purely diocesan and parochial activities, which reaction in our own country should result in an awakened appreciation of the problems of sparsely settled or neglected home as well as foreign missions, not to mention the conversion of non-Catholics about us.

It is a pity the *Missionary Union of the Clergy* has not been better studied as to its possibilities in America. It seems to be, as the Holy Father implies, the needed complement to all other associations and the bridge that will span for them the pulpit and the pew.

MARYKNOLL PAMPHLETS

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THE MARYKNOLL JUNIOR LEAGUE

WHAT IT MEANS TO BE A FOREIGN MISSION PRIEST

First Prize Composition

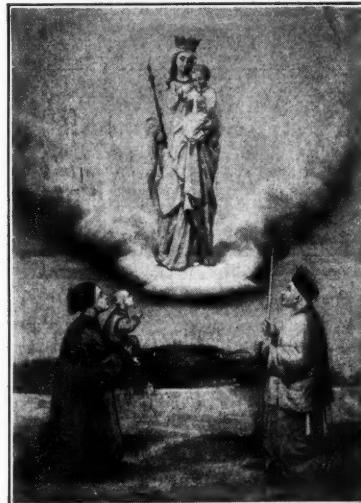
A missionary priest's life is full of perils, yet it is one of the most blessed. He does not care for the comforts and conveniences that other men have, and his pleasure is in bringing one lost soul back to God. I have read of the many priests who have gone out in the coldest of weather to some poor person miles away, who was in need of one. People say, "the poor priest", but what of the priest himself? He does not pity himself, rather he says, "I am so glad I was able to save that soul before it died."

We Juniors remember the stories that we heard in school about Father Jogues, Father Las-Casas, and all the other missionary priests who sacrificed their lives so as to save the poor Indians.

It was but a short time ago, two or three years, that a young priest came to our parish several Sundays to say Mass. Before he left, he told us he was going out to the foreign missions to bring souls to God. There was no sad expression on his face when he said this, for he smiled and seemed happy over his choice. I have not heard of him since, yet I am sure that though he may be enduring many hardships he is still smiling and is still as happy as he was before he went away.

All these brave priests gave up many things; first, their *mothers* and family and friends; second, comfort, pleasures, and home; and there are hundreds of other things that are so great that it seems as though it would be impossible ever to give them up. They do not do it to be praised, for there is but One who knows how to give them the praise they want, and He is God.

But through all these hardships they have at least one consolation,



OUR LADY OF ZO-ZE

SUCCESSFUL JUNIORS

THE Compositions taking First and Second places in our February Contest are printed on this page. "St. Francis Xavier", submitted by *Edward Deveney* of Jamaica Plain, Mass., took third place, and will be printed in our next issue. Our lady readers must be on the alert, as all three prizes were captured by the gentlemen!

and that is that some day God is going to call them to Him and they will meet Him Face to face, and be able to say, "I have done my best." And He will take them with Him to His Kingdom, there to stay for all eternity with Him. *Francis Stephen Xavier Rossiter, Eighth Grade, Cheverus School, Malden, Mass.*

There must be a great call and yearning to save souls, because of so many young men and women making such a sacrifice. They could be enjoying the pleasures of earth as well as not. *Edward McManus, St. Raphael Academy, Rumford, R. I.*

I will offer up my prayers for the little Chinese babies and the Sisters and priests of the foreign missions all over the world.

Pauline Sussello, Our Lady of Angels School, Brooklyn, N. Y.

MARYKNOLL

Second Prize Composition

Far away in the depths of the great hills of New York, distant, secluded and still, is one of the great homes of the foreign missionaries where they are trained for a glorious work, and from which they are sent to their destinations.

Maryknoll is the hope of many young boys and girls who from their childhood have wished in their hearts to give their life to God. There is no place that can equal Maryknoll for the training and preparing of those who are needed to go forth into that great harvest, "The Field Afar".

There is nothing to equal the call of Christ to go forth and gather in His deserted lonely ones who are scattered through the world, never hearing the word of Christ.

At certain times of the year many souls timidly knock at the door of Maryknoll, generously offering all that they have to help the great work of the Church, "The Propagation of the Faith".

Maryknoll gently and kindly, but wisely, shows the willing recruits of God's army the dangers to be met with, the hardships to be endured in following Christ as a missionary.

Most of those who have put their hand to the plow never look back, but courageously prepare themselves for their life work of winning countless souls for Heaven and Christ in pagan lands.

May God bless Maryknoll! May she gather her harvest in full.

John G. Connolly, Eighth Grade, Our Lady of Lourdes School, Jamaica Plain, Mass.

"Sancian Island",

Let us show our appreciation of this sacred trust placed in Maryknoll's keeping by our Holy Father, and help by our sacrifices and offerings, and principally by an abundance of prayers, to make this barren soil bear fruit.

Margaret Estelle Coupe, Cumberland High School, Lonsdale, R. I.



THE MARYKNOLL JUNIOR LEAGUE

DEAR JUNIORS:

It's Maytime! For thirty-one whole days you can look at the calendar and tell yourself, "It's Maytime!" But why not tell your neighbor about it, too? No, this isn't a joke. Here is the idea: Juniors have a particular reason for rejoicing during the month of May. We not only honor our Blessed Mother as our Queen, but we give her the special love and devotion of sons and daughters of Maryknoll. Here at the Home Knoll, we say many times a day, "Mary Immaculate, Mother and Queen of Apostles, pray for us." Let's all take it as our practice during "the blessed and beautiful days when our hearts and our spirits are glowing with love and with praise."

As every Junior knows, Mary's Divine Son was the First Missioner; He gave us the example by leaving His Father's Country, and devoting Himself to a life of toil and suffering in our earth-land. Is it any wonder that He looks to the dearest of Mary's children for help in the great work which, after two thousand years, still has fields white for the harvest and waiting for the laborers?

Four years ago this month, our Holy Father canonized the Little Flower, St. Therese. She is called the "little sister" of missionaries. Somehow, I can't help but feel that Therese has a big place in her heart for Maryknoll Juniors; do you know why? Well, Therese herself tells us: "Jesus desires that the salvation of souls shall depend upon our sacrifice, our love. Let us offer our sufferings to save them. Oh, let us live for them, let us be apostles!" Each day, as I open my Junior mail, I know that our little sister has not overlooked any of us when scattering her rose-petals.

MISSION CORNER CONTEST

Closing date, May 31st

Take a photograph of your mission corner or write a description of it, and send it to Father Chin. Prizes for the three best contributions. If you have no mission corner, fix one up. See particulars in Father Chin's letter on this page.

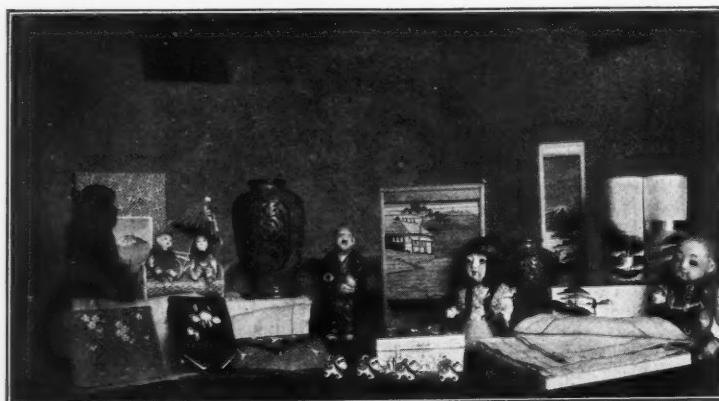
You will remember that Therese didn't ask for a few hundred helpers in her great mission. Oh! no; she asked God for a whole *legion*!

I had planned to tell you all about a delightful hobby—fixing up a Mission Corner. But I am going to leave much of it to your imagination! And I know you won't disappoint me. Here are a few suggestions: it could have a map of the world, with colored pins stuck in to locate particular missions; pictures of patrons and favorite missioners should be an important part of the scheme; if the hobby is introduced into the classroom, (and it's great to be a Junior in and out of school hours) then there would be the class certificate of membership in the League, and perhaps the Maryknoll Banner.

A Junior doesn't have to be told to "get busy!" He is just bubbling over with ideas. So hurray! It's Maytime for thirty-one whole days. "To the fairest of Queens, be the fairest of seasons,—sweet May."

Yours for a *legion* of missioners,

Father Chin



A corner of Father Chin's office, filled with Oriental prizes for lucky Juniors. Books also are given as prizes

CHINSTERS LEARN CHINESE

PRESENT WRITING



Pronounced

ch'e

OLD WRITING

Notice that the old picture writing for the word "wagon" represents an axle with a wheel on each end and the body of the wagon in the middle. The character is written upright to give room for writing other characters.

Are you studying for your examinations in Chinese characters?

TO MARY

"Mother," from our lips doth fall—
Ne'er canst thou refuse that call,
And thou grantest all.

Would that my poor lips could frame
Praises worthy of thy name,
'Tis a hopeless aim.

Help of Christians, thou art styled,
Tend'rest Mother, Virgin mild—
Hear thy pleading child.

When our hearts are weighed with care,
Up before thee each faint prayer
Like a flame doth flare.

We in trouble to thee fly;
Dearest Mother, O draw nigh,
Hearken to our cry.

Wilt thou, Mother, answer me?
Gladden all who call on thee,
And our refuge be?

How we need thy hand to guide
When we're tempted, sorely tried;
Stay thou by our side.

Chill around us falls the night;
In the darkness be our light,
Keep us to the right.

When the journey shall be o'er
And we reach the other shore—
Aid us, we implore!

A Maryknoll Junior

If you like the picture of Our Lady of Zo-Ze, Fr. Chin will be glad to send you a copy.

THE MARYKNOLL JUNIOR LEAGUE



CHAMPION SPELLER

Francis Doherty, of Our Lady of Lourdes School, Jamaica Plain, Mass., won the championship in a spelling bee which took place in Boston and was broadcast over the radio. He was awarded a gold piece, but did not keep the prize long—he sent it to the missions!

AN OLD TIMER

When I was about five years old my mother subscribed to the "Maryknoll Junior" for me, but since then it has become part of THE FIELD AFAR. I was unable to read at that time, but enjoyed cutting out the pictures and pasting them in a scrap book which I have kept and like to look over once in a while.

Edward Coleman, New York City.

VISITORS

Our recent visit to Maryknoll surely was enjoyed. The country, winter-scene, the occupations in the various houses, and above all the seminary with its chapel, relics, etc., all were very interesting and gave us a knowledge of what was being accomplished at Maryknoll.

St. Vincent Ferrer School, New York City.

MORE JUNIORS

Will you please send me some mission pins? The children in my room want to be workers for the foreign missions. Will you also send us some radio mite boxes which we may put our savings in?

Elaine Bailes, Chicago, Ill.

ORDERS IN ORDER

Oh! Juniors, your new blotters and posters are waiting for you. Write Father Chin today.

LET IT RAIN—LET IT POUR

*It rains sometimes; sometimes it pours,
And when I have to stay indoors
I'll curl me up in a snug little nook
And bury my nose in a Maryknoll book.*

PUZZLES

1. HIDDEN NAME

Missioners go to the field afar and there save the souls of pagans by teaching them of Our Lord.

Look at this sentence carefully and you will find in it the name of a saint, friend of missionaries, who was canonized four years ago this month.

2. TYPEWRITER PUZZLE

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| q | w | e | t | u | i | o | p |
| s | d | f | g | h | j | k | l |
| z | x | c | v | b | n | * | . |

Here is the keyboard of a typewriter, but some of the letters are missing. Find the letters, arrange them correctly, and you will have the name of one whom missionaries love and whom we venerate particularly this month.

3. MISSION ARITHMETIC

If 12 missioners go from America to the field afar in 1929, 14 in 1930, and so on, with an additional two each year, how many will be leaving in 1939?

February Puzzle Contest

Prize Winner: Charlotte Himmelberg, Holy Family Academy, Beaverville, Ill.

1. Red, Van, Venard.
2. Vim.
3. A Modern Martyr.

OUR BANNER

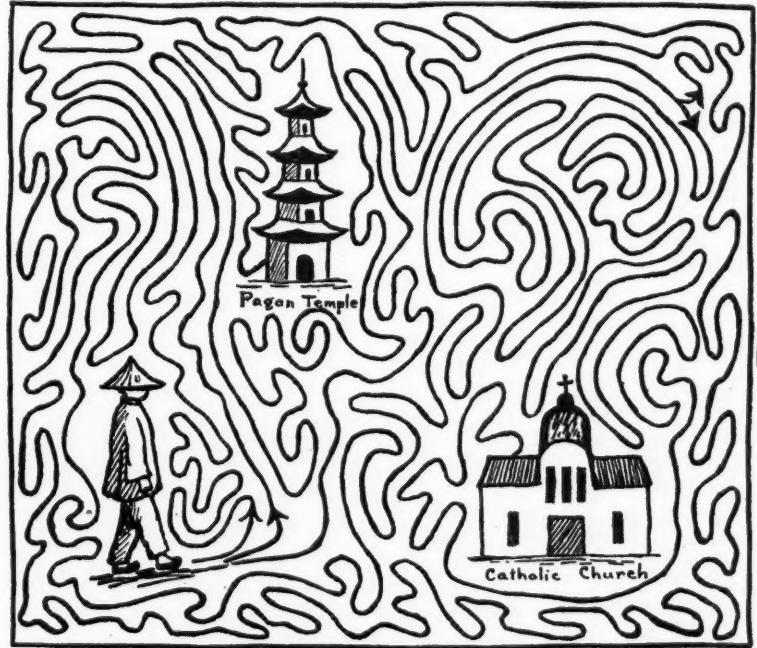
Once again, the Maryknoll Junior League Banner has taken a trip West. The pupils of Holy Family Academy, Beaverville, Illinois, conducted by the Sisters of the Holy Heart of Mary, have captured the coveted prize for the month of March. Father Chin has some fine correspondents in the school, and when Johnny Boy saw the letters he cut capers for the rest of the day. "Say, Father," he exclaimed, "they are one hundred per cent Juniors!"

"Yes, Johnny, they are—God bless them," responded Father Chin.

Right then and there, Johnny Boy disappeared. He came back with a large map rolled up under his arm and a box of colored pins in one hand. Now Father Chin can watch the travels of the Banner right from his desk. The Juniors have both Father and Johnny guessing where it will go this month.

LET'S GO FISHING!

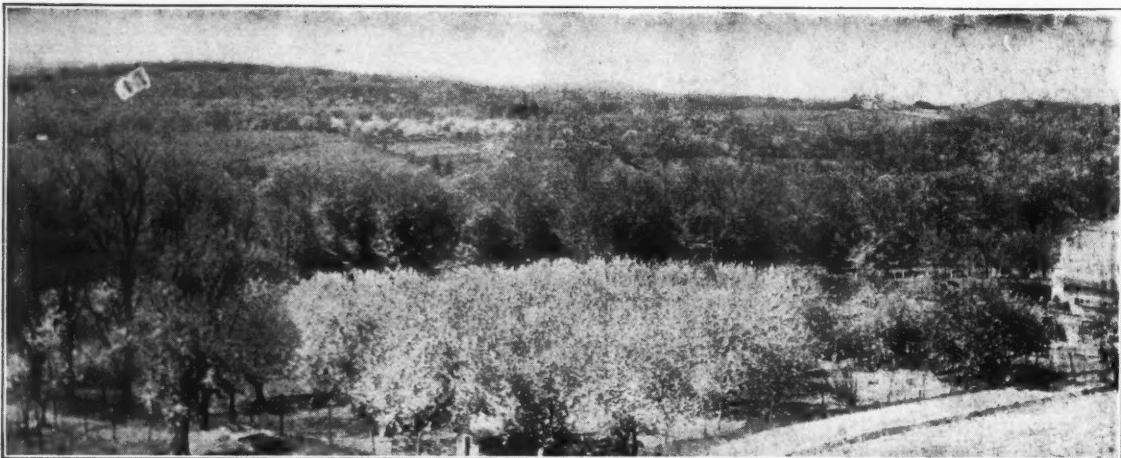
*Oh! May is here, and Spring is here,
Hurray, Boys!—Let's go fishing.
But first I have a job to do,
To send Father Chin a mite or two,
To trim a lawn and plant some seed,
Some flowers to cut and a bed to weed,
And then we'll take our hook and line,
The job is done and the weather's fine;
Hurray, Boys!—Let's go fishing.*



THE WAY TO CHURCH

Can you follow the path taken by the boy shown in this picture? Begin at the arrows near the man, and whenever you meet a place where the lines fork, take your choice of routes. If your line leads to the pagan temple or back to the man, you have failed and must begin over again.

Notes from the Home Knoll



When it's blossom time in our hen yard

BIG boxes, little boxes—all kinds are found in that interesting corner of the Seminary basement known as the mission room. The supplies received for our missionaries are here packed for overseas shipment. After being lined with tar paper, the boxes are filled with all sorts of articles—a sheep-skin coat for Manchuria, a roll of mosquito netting for South China, a pair of skates for Korea where travel in winter months is on the ice-bound Yalu, kerosene lamps, a portable phonograph, vestments, books, even a paper of pins—everything useful in daily life.

During the past few months the recently ordained student-priests have helped to pack these mission shipments. There has been a real thrill for them in the work, because some of them undoubtedly will open the cases in the Orient.

The Memorial Window

The seminary library at Maryknoll is the one "show room" we have. It is directly over the conference hall, which now serves (and probably for years will serve) as our chapel.

It is already well fitted with excellent books, thanks to a score of

priest friends, living and departed. It also has the distinction of possessing the only stained glass window on the Maryknoll compound. This window is a memorial to the late Mr. John P. Hession, a well-known Boston organist whose friends, The St. Cecilia's Guild, have thus expressed their affection for him.

Our "Big Brother"—

OVER here in New York "Dunwoodie" spells for a Catholic the name commonly given to the diocesan seminary. "Dunwoodie" has been invariably good to Maryknoll from the start, and this in many ways.

The great diocesan seminary received our first students in the early days when we had few professors, and since then we have always looked upon it as a "big brother" to young Maryknoll.

Students passing through its courses have contributed their odds and ends of change—sometimes at a real sacrifice—to the Dunwoodie Maryknoll Burse; and arrived at the priesthood they have not failed to continue their encouragement.

Year after year two holidays of the scholastic term have been de-

voted to a Dunwoodie-Maryknoll meet for the trial of skill in athletic sports. One day is spent at each place, and whether here or there that day is always a pleasant memory—whichever side wins.

And does the young brother sometimes win, you ask? We answer in the words of a distinguished French visitor to Maryknoll who had been taught a little English by an American missionary in Korea—*suremeek*.

Arts and Crafts—

At Rosary House on the Maryknoll compound there is a large room of unusual interest to visitors, especially to those of "the other sex". Here are products labelled *Maryknoll Crafts* nestling among Oriental imports—all attractive, and all within the reach of ordinary buyers. Women, young and old, linger in this room; and men visitors find it worthy of more than a sweeping glance.

Priests, and occasionally bishops, call it interesting as they pass through to inspect what to them appeals particularly—vestments, of summery lightness (or heavily embroidered for splendid feasts), and cassocks or slip-ons for travel—all the work of Chinese under supervision of Maryknoll Sisters.

Stray Bits from Here and There

FIFTY-ONE native librarians have been trained by a Library School in China. The graduates are employed in twenty-one libraries located in ten of the larger Chinese cities.

Chinese language, literature, and civilization ought to be included in the regular curriculum of American universities, according to a program suggested by the Council of Learned Societies. This organization already has started the preparation of a manual of Chinese studies.

The death of Liang Chi-Chao in China recently closed the career of a celebrated man of letters—one time tutor to the Chinese emperor. Dr. Liang had a private library containing three hundred thousand volumes. He is credited with being China's most voluminous writer.

In these days when convenient "portables" are popularizing the typewriter for almost every kind of work, it is interesting to learn of a machine with which the Chinese language can be written. This unique typewriter has five hundred characters, and is operated by Mr. A. Kaiming Chiu, Instruc-

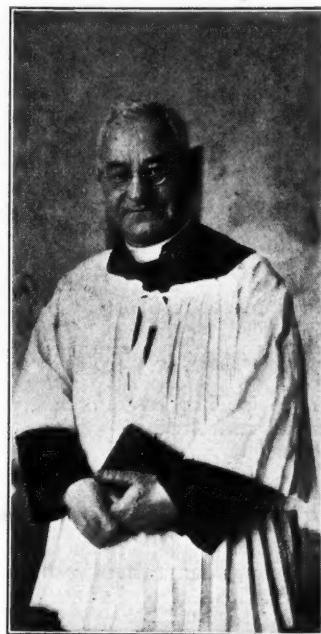
tor of Chinese Language and Literature at Harvard University.

Most Americans think of Turkey when they hear the word "Mohammedan". Not many of us realize that there are millions of Moslems in China. *Fides Service* reports a recent mass meeting of Mohammedan Chinese youths when four thousand listened to General Pae who urged them to discontinue the strict external observances of their religion. It is thought that such action will destroy many of the obstacles which have combined to make their conversion to Christianity so difficult.

The second Trappist foundation in China, inaugurated on May 8, 1928, at Chengtingfu in Chili Province, has already taken firm root. The monastery contains twenty-six monks, of whom eight are priests. The beautiful name of *Notre Dame de Liesse* (Our Lady of Joy) has been given to this mission foundation. The Trappist monastery at Chengtingfu is an offspring of the Yangkiaping monastery near Peking, in which there are nearly a hundred Trappists, the majority of whom are Chinese.



In Rosary House is exhibited the handiwork of Oriental girls who are being trained by Maryknoll Sisters



REV. JOSEPH BRUNEAU, S.S.
Here today and gone today, he drops in now and then for a family visit

THE name of Fr. Joseph Bruneau is familiar to most of the priests in this country. To all it brings the remembrance of published works on Scripture, Dogmatic and Ascetic Theology, and other subjects; to some, especially privileged, it recalls personal association as students with a Father in Christ who, in the seminaries of Boston, New York, and Baltimore, has passed his priestly life, now more than thirty-five years, an ideal Sulpician.

Among other accomplishments, Fr. Bruneau has nearly cultivated the art of bi-location, thanks to which Maryknoll looks for him on all festive occasions, especially at Ordination and Departure Ceremonies.

He is considered a member of the family, and quite properly so, since he and the Maryknoll Superior are the two survivors of a little group of four who got together in the fall of 1906, and decided to start a paper which they would and did call **THE FIELD AFAR**.

We are glad to note that recently the third edition of *Salve Mater*, by Frederick Kinsman, was published. Dr. Kinsman, who formerly was Anglican Bishop of Delaware, is an old friend of Maryknoll, and we are happy to see the story of his conversion enjoying the popularity it justly deserves.

Uchina (The Fan) is the name of a little publication that comes to us from the Sisters of Notre Dame of Namur, working over in Japan.

The Fan has no reference to baseball and bleachers—that goes without saying. It is a dainty sweep of atmosphere from the Land of the Rising Sun to our own moon-struck continent, and it brings to us the recollection of devoted American Sisters, self-exiled for Christ.

A well-known Bishop in an eastern diocese said long ago that when he found a priest whose parish was facing "hard times" he recommended to that priest sacrifice of money and time in the interest of foreign missions. "Invariably," he added, "God rewarded the generosity of the priest and his parish by blessing them both spiritually and materially, and by assisting them in a most marked manner to solve their temporal difficulties."

Many of our readers will recall the visit which the first Japanese Bishop made to this country on his way back to Japan after his consecration by Pope Pius XI last year, and those who met the little prelate have a kindly remembrance of his zeal and of his hopes for the Church in his country.

Bishop Hayasaka keeps in touch with Maryknoll, and his last letter brought news which is real encouragement to those of us who are watching the spread of Catholicity in the Orient. The Bishop mentioned his joy in ordaining to the priesthood five Japanese young men, and foretold the good result their ministry should have. A

picture which he enclosed, and which we have reproduced in this issue, shows Bishop Hayasaka and the young priests during the ceremony at the cathedral in Nagasaki.

Friends of Maryknoll should know that there has been started in this country a *Catholic Association for International Peace*. This association came into existence soon after the Eucharistic Congress in Chicago. Its objects and purposes are:

To study, disseminate, and apply the principles of natural law and Christian charity to international problems of the day;

To consider the moral and legal aspects of any action which may be proposed or advocated in the international sphere;

To examine and consider issues which bear upon international good will;

To encourage the formation of conferences, lectures, and study circles;

To issue reports on questions of international importance;

To further, in coöperation with similar Catholic organizations in other countries, in accord with the teachings of the Church, the object and purposes of world peace and happiness.

The ultimate purpose is to promote, in conformity with the mind of the Church, "the Peace of Christ in the Kingdom of Christ".

The breadth of foreign mission work has provided a variety of subjects to the Maryknoll priests who speak over the Paulist radio station WLWL, New York, each Friday at quarter of seven.

Maryknollers have been "on the air" since last October, and have been heard in Nova Scotia, Cuba, California, and England. To date, twenty-seven talks have been given by Rev. Francis X. Ford, Rev. Walter J. Coleman, Rev. John Hugues, and Rev. John M. Martin. The topics include:

**The Catholic Foreign Mission Movement in the United States
American Foreign Missioners and the Native Clergy**

The Life of the Rev. Daniel L. McShane, A.F.M.

**Heroic Sisters of the Missions
American Missioners in Korea
The Challenge of the Philippines
Mission Work Among Orientals in the United States**

**Christmas in Fields Afar
Father Price of Maryknoll
Catholic University of Peking
A Missioner's Day in China
Native Catechists
The California Missions
Chinese Characteristics
The Hakka Chinese
St. Patrick's Day in Japan
Chinese Abroad
Foreign Missions in the World**

**Press
Saint Francis Xavier, Firebrand of the Indies
Franciscans at the Courts of the Great Khans**

We should like to hear from those of our friends who have "listened in" to the Maryknoll talks. Letters may be addressed to Maryknoll, or to Station WLWL, New York City.

THE RE-MAILING IDEA

Maryknoll missioners in the Orient welcome eagerly such magazines as *America*, *The Commonweal*, *The Acolyte*, *The Literary Digest*, *The Ecclesiastical Review*, and others. If the idea of re-mailing your magazines to an American missioner appeals, write to Maryknoll, and we will supply the name of a priest, Brother, or Sister who will be most grateful for your kindness.

The re-mailers who render the greatest service to the missioners are those who keep up faithfully for the period promised; do not overlook a copy now and then; and do not cut out parts before sending.

Our Missionary Pontiff

THE closing days of 1928 marked the beginning of the fiftieth year of priesthood for our Holy Father, Pius XI. Jubilee Year, conceded by His Holiness in thanksgiving to Almighty God for this signal favor, continues till December 21, 1929.

We all should like to participate in this joy and happiness of the Father of Christendom, and the most fruitful way of sharing his jubilee is to strive to grasp and to propagate some of the spirit which animates him. This spirit is manifested in his official acts, not the least among which is his thought for foreign missions. His keen interest and intense zeal for this work have been unremittingly manifested from the first year of his pontificate. Within three months following his election to the See of Peter, he evidenced this thought for the missions by his *Moto Proprio*, effecting the complete reorganization and transfer to Rome of the Society for the Propagation of the Faith, and vastly strengthening the development of mission aid. During the same year, on the occasion of the closing of the Missionary Congress in the Vatican Basilica, Pope Pius XI spoke of the work of the missionaries:

Here are the victors waiting to give to pagan souls life, but arms are lacking, munitions are lacking. And the magnificent legion is arrested. Other heralds who do not bear the truth rush on the fields. It is a spectacle of anguish. . . . We turn to you and from this Apostolic watchtower we cry to all the Catholic world to unite in this work. . . . If even a single soul be lost through our neglect, if even a single missionary is hindered because of the lack of means with which to fulfil his mission, it is a high responsibility of which we have too little thought during our lives.

If you are interested in a community of Sisters, you will give them real joy by providing them with a Maryknoll Perpetual Membership. This can be arranged so that the full amount needed can be gradually paid. In the meantime, the community will receive regularly *The Field Afar*.

READ MARYKNOLL BOOKS

The Mission Exhibit of 1925, initiated and directed by Pius XI, gave evidence of his earnest thought in the midst of all his occupations to the problem of world conversion; and to this powerful mission stimulus was added his encyclical letter of the following year, *Rerum Ecclesiae*, an epoch-making document on the work of the missions.

The foreign mission cause is close to the heart of the Holy Father. Alms for the spread of the Faith in mission lands would be a warm and encouraging token of our love for him, and a practical participation in his Jubilee Year.

It is not surprising that our Holy Father, the Pope of the Missions, is also a great champion of the Lay Apostolate. Pope Pius XI has urged laymen to share in this work, and to renew in themselves the apostolic zeal which inspired the Christians of the first centuries—a zeal which will manifest itself through fervent, exemplary living, the spoken and written word, and the manifold works of Christian charity.

Our Holy Father describes the Apostolate as the participation of the layman in the special mission of the Church; a participation in which the individual follows his own leads, in such service as is coöordinated with all the forces of Catholicism, is based on authority, and is conformed to the methods of modern strategy. Laymen should expect to help the Church not by working in uncontrolled masses, but rather by serving in large or small bodies, each group burdened with a definite task, and all directed by one authority like soldiers in an army and all laboring for a single objective, the defeat of the enemy.

THE CALL

AT the Maryknoll Convent on March sixteenth, Sister Mary Teresita (Jane O'Donnell), after long and intense suffering, went to God.

Sister Teresita came to Maryknoll in 1919 from Aberdeen, South Dakota, where she was born on October 20, 1893. She had graduated from a Normal course and, shortly after her profession, she was sent to Los Angeles where she taught with marked success in the Maryknoll Saint Francis Xavier School for Japanese.

In 1926, Sister Teresita was assigned to the missions, and began work at the Malabon Normal School in the suburbs of Manila, which is conducted by the Maryknoll Sisters. A serious illness soon necessitated her return to the United States.

The religious life of Sister Teresita was one of zeal and of complete generosity in the service of Christ. During her long illness, she offered her sufferings for the mission work which she herself was no longer able to carry on in the field. May her brave soul rest in God!

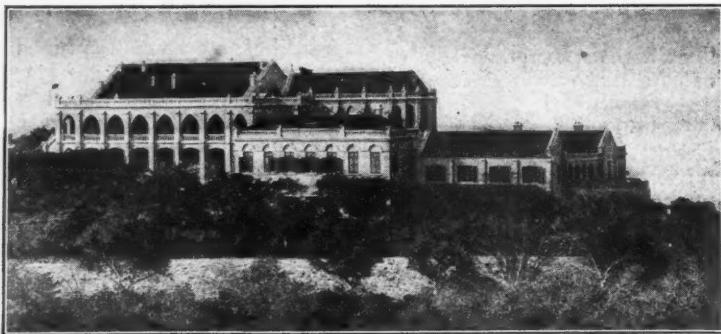
A few hours before the departure of Sister Teresita, word was received from our Preparatory College in Clarks Summit, Pennsylvania, that a Maryknoll Brother had also died. This was Brother Bede (George W. Dower) who joined the Auxiliary Brothers of Saint Michael in 1925.

Brother Bede gave himself generously to his work, and he followed the progress of Maryknoll with keen interest. He had been ill for several weeks, but he seemed to have improved. His sudden death came as a surprise. We ask prayers for the repose of his soul.

Impress the Catholic child of today with the mission spirit, and the next generation will chronicle a great increase in the Church.

THE FIELD AFAR

MAY, 1929



NAZARETH IN HONG KONG

The retreat house for members of the Paris Foreign Mission Society in the Far East

HIgh on a table of the Hong Kong Rock and looking down upon the South China Sea are two establishments of the Paris Foreign Missions. One, called Bethany, is occupied by convalescent and retired missionaries. The other, Nazareth, is a house of retreat for members of the great Paris Society.

Of Nazareth, Fr. Downs, a Maryknoll priest who has been privileged to enjoy its hospitality, writes:

At Nazareth I was always greatly edified by the daily life, the spiritual

exercises in common, the punctuality in all things, and the happy division of the entire day between prayer, work, and recreation. The Divine Office is said in *choro*, and, though the priests are relatively few in number, I have never heard it said with greater devotion and attention. There is not the note of hurry which so often characterizes the recitation of the breviary in common.

I have, of course, never been at Rue du Bac; but I cannot help but feel that the atmosphere which prevails there, and is so well depicted in the life of Theophane Venard, has been transplanted to Nazareth; for here, too, one "loves the quiet cloisters, the peace in its cells, . . . the charity and good will of its inmates, the charm of its chapel, the recollection of its history."

ENCOURAGING PATS

My best friend—**THE FIELD AFAR**.
—N. Y.

THE FIELD AFAR is a treasure you share with us monthly.—P.*a*.

No subscription price could be adequate for your invaluable paper.—P.*a*.

I would do without a couple of meals in order to get **THE FIELD AFAR** each month.—India.

I watch for **THE FIELD AFAR** and read it from cover to cover—sometimes more than once.—Mass.

I have an unhappy feeling that my subscription is overdue. The exchequer is badly bent—almost broken—but I can't get along without **THE FIELD AFAR**.—Colo.

The arrival of **THE FIELD AFAR** is an event of the month in our house. Every one of us would miss it if a single issue failed to put in an appearance.—Mass.

I am one of your old friends, since I have not missed an issue of **THE FIELD AFAR** since it was started. It grows better and better every month, and I thank God for the blessings He has bestowed upon your work.—Mass.

When my subscription expired I was out of employment, and that is why you had to send so many broadcasts. But after all, I, hungry here, would be better off than our missionaries in China.—N. Y.

Of course I would not want my name taken off your mailing list, and I am very sorry to have waited so long before renewing. **THE FIELD AFAR** is a real link with the mission work of our Church.

Enclosed find two dollars to be applied to a renewal of my subscription to **THE FIELD AFAR** for one year. I send the extra dollar because I honestly believe the magazine is worth twice what you ask.—N. Y.

GET THE MITE BOX HABIT

ORDINATION GIFTS!

For that young priest just ordained, select a helpful and instructive book. It will be of lasting value. Here are some that will appeal:

RELIGION OF THE PRIMITIVES \$2.50

An extremely interesting account of the beliefs of primitive peoples in Africa, showing their degree of knowledge of the eternal truths. The author is His Grace, Most Rev. Alexander Le Roy, Superior General of the Fathers of the Holy Ghost, and the book is the fruit of years of close observation as a missioner.

CONVERSION OF THE PAGAN WORLD \$1.50

Facts and reasons for foreign missions, so clearly stated that they will carry conviction to those whom you wish to interest in the great cause. This book is translated from the Italian of Fr. Paolo Manna, Superior-General of the flourishing Foreign Mission Society of Milan.

THE MARYKNOLL BOOKS

See page 140, 155, 156, 160, 162. Well told, well printed, well bound. The prices are unusually low.

Field Afar Office, Maryknoll, N.Y.

"VICARS AND PREFECTS APOSTOLIC"

A coordination of the legislation concerning these shepherds of the flock in mission lands

This book really meets a want, because most other commentaries on Canon Law treat this subject rather scantly, and some omit it altogether.

The special merit of this work is that it does not content itself with giving a running commentary on the Canons mentioned, but judiciously supplements from the various sections of the Code bearing on the matter, from the decrees of the Sacred Congregations, from Liturgy, etc. We strongly recommend it as a reliable *Vademecum*, not only for Vicars and Prefects Apostolic, but for every missionary, to whom many of these faculties may be subdelegated.

—*St. Joseph's Advocate, St. Joseph's Foreign Mission Society, London.*

141 pages. Cloth bound.

Price: \$1.75, postpaid.

Field Afar Office, Maryknoll, N. Y.

Circles

[A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles formed in a parish are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.]

Address

Circle Director, Maryknoll, N. Y.

THE United States shower was not a down-pour on our hilltop, but it gave evidence that we may expect a few summer storms.

The gifts received were immediately assigned to various missions according to the request of the Maryknoll priests at the different outposts.

Still we must say that many needs have not been supplied. We are hoping that not only our generous-hearted Circle members will make their State known in China, Korea, and Manchuria, but that we may also hear from other friends who, while not Circle members, are keenly interested in the missioner and his needs.

We have starred the States that have answered in part the Maryknoll United States shower:

- ***California**—Handkerchiefs
- Canada**—Needles and pins
- ***Connecticut**—Turkish towels
- Cuba**—Shoe laces
- ***Illinois**—Tooth brushes
- Indiana**—Razors
- Iowa**—Face cloths
- Kentucky**—Darning cotton
- Louisiana**—Thread (black and white)
- Maine**—Paring knives
- ***Massachusetts**—Sheets and hand towels.
- Michigan**—Shaving cream
- Minnesota**—Tooth paste
- Missouri**—Socks, sizes 11 and 11½ (not silk)
- New Hampshire**—Note books and pencils
- New Jersey**—Shoe polish
- ***New York**—Soap
- ***Ohio**—Toilet articles
- ***Pennsylvania**—Pillow cases
- Rhode Island**—Laundry bags
- Texas**—Handkerchiefs
- Wisconsin**—Pillow cases

From a Circle in the City of the



SEMI-CIRCLE

Korean children beating dry the clothes they have washed in the Yalu River

Angels, California, came the ever-welcome and generous support for their adopted native student. This Circle has been generous in more ways than one, not the least of which is the giving of one of its members to the ranks of Maryknoll Sisters.

The Los Angeles Mission is also remembered by showers and needful gifts from these zealous workers, and Maryknoll is more than grateful for their coöperation.

Is your Circle planning a bus ride to the Maryknoll hilltop during the fine weather? If so, please write to the Circle Director, Maryknoll, New York, for reservations.

The Rosary Society of Irvington, New York, visited our hilltop with a very generous supply of useful articles for the missions. These gifts were packed, and shipped at once to our missionaries at Kwangsi, China. A generous donation was also given to the Maryknoll Sisters by members of the Society and their friends.

Representatives from St. John the Evangelist Circle of New York City visited the Knoll recently. Boxes, bags, and packages of all shapes and kinds disclosed gifts which will be more than welcome to the mission at Pakkai where Bishop Walsh will receive them with heartfelt gratitude.

The members of this Circle, under the direction of Monsignor Carroll, have taken upon themselves the support of Rt. Rev. James E. Walsh, first Maryknoll Bishop in China.

To the Circle Director's desk came an appeal this morning for a "typewriter—any size, kind or make—need

not be new." Has some one a typewriter not in use?

The latest Circles to enter our ranks are: The Eucharistic Circle of San Francisco, California; Mary Immaculate Circle of Brooklyn, N. Y.; and Little Bernadette Circle of Minneapolis, Minn. A welcome to all three.

Our good friends in Austin, Texas, never tire in their efforts to aid the missions. Mass offerings, stringless gifts, and gift boxes come from "way down South", and the children of Newman School recently sent through their pastor a gift of twenty dollars. God bless them!

The catechist idea appeals to the members of *St. Teresa Circle* of Tarrytown, New York. These always zealous Circlers have been keeping a Maryknoller's right hand man "under their wing" for the past ten years. This means that they have had a very definite share in the conversion of countless souls, for there is no more practical way of helping our missionaries extend God's Kingdom than by supporting for them an invaluable helper—a catechist.

FIELD AFAR STORIES

"These Stories might well be termed a bouquet from the Orient. Each tale is like a lovely flower, breathing forth the sweet-smelling fragrance of missionary life.

"The book gives a close view of conditions in the Orient, of the difficulties met, of the barriers of prejudice and idolatry still to be moved. They present, also, the more encouraging side of missionary labor: the fervor and zeal of converts, their devotion to the Faith, their readiness to suffer and even to shed their blood for Him Whom they have chosen to follow.

"The perusal of these volumes will certainly repay the reader most amply by giving him interesting information in a charming manner."

—*St. John's Record, Minn.*
(See back cover)

Helping Hands

A MISSION gift of one thousand dollars and three of one hundred dollars each were gratefully received during the past month, and we were happy to forward them, knowing what this help will mean to our mission superiors in the five Maryknoll fields. And ever-welcome stringless gifts came also—one of five hundred dollars and several for smaller amounts; these never fail to arouse special gratitude in those of us who must meet the constant everyday needs of a family of more than six hundred members.

One friend reserved a seminary room as a memorial, another invested in a Maryknoll annuity, and three sent gifts to help us support our large student body.

Four wills matured during the month, bringing a total of slightly over three thousand dollars to the Cause; two others were announced.

We asked for a reparation offering during Lent—thirty pieces of silver, the price for which Our Lord was betrayed. The idea of thus helping to train missionaries who will in this age take up the work Judas refused to do, appealed to many. In sending his offering, one friend wrote:

Thirty pieces of silver is a large sum for me, and I am sending the enclosed three dollars now rather than hold them until Good Friday because I may need them badly before the end of the month. But I want to make some reparation, and I am glad to give this to the missions. I know Our Lord will take care of my needs.

Such a gift has a special value, for we feel the sacrifice brings rich blessings upon our work.

Two thousand new FIELD AFAR stencils were prepared and installed last month. Twenty-eight states were represented, with New York, California, West Virginia, Pennsylvania, and Massachusetts leading in the order named.



A shrine in the woods where Maryknollers pray for benefactors

Now, if we could only be assured that the great proportion of these two thousand will stay on our live list, "how happy we should be!"

And if, after a monthly greeting repeated until we should know each other, every one of these subscribers would find one more for us, how unusual an experience this would be in our life, or for that matter in the life of any publication.

Is this a dream? It is, at all events, a possibility.

We have an unpretentious House of Studies at the Catholic University, Washington, D. C. Its chapel is small but neat, and four Masses are offered there every day.

This chapel lacks a respectable carpet or rug, about nine by twelve feet, preferably brown in color. If you are interested and able to provide this sanctuary need, we shall gladly make the purchase.

The writer of the following letter has learned the blessings which charity draws upon itself:

Dear FIELD AFAR:

Here is five dollars toward a year's support of a native seminarian. Heaven only knows how I'll manage to build a house, make the contributions I have promised, feed my family, buy gas, and keep out of the poor house, but I'll get the other ninety-five somewhere. Money generally falls into my lap without any trouble when I contribute to the Cause of Christ. He is a much better financier than I, I have found that out; and He always finds a way to so reimburse one, that all vain glory or satisfaction in giving is quickly turned to humble thanksgiving.

So, in reality, contributing to the missions is a good business venture. We can only pray that His generosity in return will not put us under such a staggering load of temporal favors that there will be nothing left for eternity.

IN MEMORIAM

DURING the past month we have received word of the deaths of the following friends of Maryknoll, and we ask your prayers for the repose of their souls:

Rev. T. W. Smith, O.M.I., Rev. Henry A. Walsh, Rev. J. S. Szemann, Rev. M. P. Corcoran, Rev. Mother M. Casimir Murray, Margaret Hubell, Patrick Mockler, Marion Sullivan, William Englant, Mr. Lemal, Catherine Cleary, James McGrath, Patrick McGrath, John Alt, Mary Alt, Maud Cameron, Mrs. Mary O. Coffey, J. E. Donnelly, Mrs. Anna H. Kelley, Kate Ambrose, Daniel Gorman, Mary Buckley, Albert Nelbach, Dr. Jean L. Fortier, Mrs. Lucy A. Fitzpatrick, Pierre Sharron, James Grogan, Alexander Sweeney, Arthur J. Gibbons, Marshall

THE STRINGLESS GIFT

To you whose heart prompts a gift for one or other of the many needs presented in these columns, we suggest that you allow us the privilege of reserving at least a portion of it to be used according to the judgment of our Superior. He sees all needs and is interested in all, and he knows where there is special pressure.

THE FIELD AFAR

J. McAnerney, James McGrath, Mrs. J. M. Ashby, Mrs. Alice Reid, Mrs. Buckley, James H. O'Brien, Patrick O'Brien, Mary O'Brien, Mrs. Anna M. Busch, Kathleen M. Kane, Miss M. J. Touchard, Elizabeth Minnock, Margaret E. Callahan, Mrs. C. Escoffier, Thomas Wilton, Margaret Kiley, Mrs. A. Gill, John S. Julian, Mrs. Stanley Hamer, Harry B. Esterman, Andrew J. Galligar, Helen Campbell, Thomas M. McCarthy, Rose Cullen, John J. R. King, Mary E. Daly, Edward J. Leonard, Catherine Brand, U. C. Turner, Mrs. Ina Boyd, Thomas Carroll, Mrs. Joseph J. O'Donohue, Jr., Jerry McCarthy, Mrs. M. Devlin, William Buckley, Mrs. John McConnell, Mrs. Sarah Gallagher, Mrs. M. C. Kehoe, Cornelius Murphy, Neil Murphy.

NEW PERPETUAL MEMBERS

THE spiritual benefits attached to our Perpetual Membership appeal to an ever-increasing number of friends. We have recently been pleased to add the following to our large family of Perpetual Maryknollers:

Living: Reverend Friends, 7: A. J. McM.; G. E. C.; M. M. D.; W. G. R.; S. T.; A. M. B.; J. F.; A. J. G.; J. R. D.; E. E. M.; J. J. G.; J. J. O'D.; F. M. O'N. and relatives; A. V. C.; C. A. and relatives; A. M. B. and relatives; J. J. C.; C. C. and Family; M. E. H. and relatives; M. J.; L. N. and relatives; H. R. R.; S. J. D. and relatives; P. McF.; C. McF.; J. McF.; M. M. A.; A. A. L.; C. C. McD.; A. W. H. and relatives; Mr. and Mrs. J. O'C. and P. D.; E. D.; M. E. C.; Mr. and Mrs. V. and relatives; K. J. C. and relatives; J. A. McN. and relatives; M. W.

Deceased: William J. Watson; Rosina Sucker; Patrick J. Donohue; Agostino Costa; Anthony and Catherine Imhoff; Albertine Prendergast; John J. Prendergast; John Hayden; Charles O'Connor; Ignatius Schardong; Daniel Gorman; John Sheehy; Alexander McCabe; James McFeeley; Mary A. Lynch; Mr. and Mrs. Becker; Mary Powers; James J. Fitzpatrick; Catherine J. Toolin; George Wiedeman; Anne Murphy; Eugene Murphy.

BOOKS RECEIVED

Jorgensen: An Autobiography
Translated by Ingeborg Lund. Published by Longmans, Green & Co., 55 Fifth Ave., New York.

Patricia Lancaster's Revenge
By Beatrice Chase. Published by Longmans, Green & Co.

Tristram Lloyd
By V. Rev. Canon Sheehan, D.D. Published by Longmans, Green & Co.

MARYKNOLL FOUNDATIONS

IN view of present needs and of future contingencies, Maryknoll is building foundations:

(a) For the preparation of American students destined to labor in the missions;

(b) For the preparation of native students for the priesthood in China and Korea;

(c) For the support of native catechists.

These foundations are designated as:

American Student Burses... \$5,000 each
Native Student Burses.... 1,500 "Catechist Foundations..... 4,000 "

AMERICAN STUDENT BURSES

A burse is a sum of money invested so as to draw a yearly interest which will be applied to the board, housing, and education of a student at the Maryknoll Seminary or at one of its Preparatory Colleges.

FOR THE MAJOR SEMINARY

(\$5,000 each)

| | |
|---|------------|
| St. Philomena Burse (Reserved) | \$4,800.00 |
| College of St. Elizabeth Burse..... | 4,635.00 |
| College of Mt. St. Vincent Burse..... | 4,500.00 |
| St. Michael Burse, No. 2..... | 4,202.71 |
| Kate McLaughlin Memorial Burse..... | 4,050.00 |
| St. Francis of Assisi Burse, No. 1 | 4,000.00 |
| St. Anthony Burse..... | 3,972.63 |
| Fr. Chapon Burse..... | 3,872.35 |
| Fr. Chamade Memorial Burse..... | 3,832.71 |
| Curé of Ars Burse..... | 3,652.35 |
| St. Anne Burse..... | 3,637.83 |
| St. Michael's Parish, Lowell, Burse..... | 3,419.00 |
| Michael J. Egan Memorial Burse..... | 3,400.00 |
| Dunwoodye Seminary Burse..... | 3,265.54 |
| N.M. Burse..... | 3,000.00 |
| Pius X Burse..... | 2,852.30 |
| Bishop Molloy Burse..... | 2,851.00 |
| Bl. Louise de Marillac Burse..... | 2,821.12 |
| Holy Child Jesus Burse..... | 2,671.85 |
| Marywood College Burse..... | 2,275.50 |
| Our Lady of Lourdes Burse..... | 2,181.53 |
| Our Lady of Mt. Carmel Burse..... | 2,176.89 |
| Archbishop Ireland Burse..... | 2,101.00 |
| Mother Seton Burse..... | 2,015.73 |
| Bernadette of Lourdes Burse..... | 1,834.75 |
| St. Dominic Burse..... | 1,811.67 |
| St. Michael Burse..... | 1,787.50 |
| Our Lady of the Sacred Heart Burse..... | 1,612.06 |
| St. Agnes Burse..... | 1,431.88 |
| Duluth Diocese Burse..... | 1,411.70 |
| Immaculate Conception Patron of America Burse..... | 1,403.28 |
| Fr. Nummey Burse of Holy Child Jesus Parish of Richmond Hill..... | 1,402.55 |
| St. Francis of Assisi, No. 2 Burse..... | 1,291.10 |

Thomas Aquinas

By Dr. Martin Grabmann. Translated by Rev. Virgil Michel. Published by Longmans, Green & Co.

My Mass Book

By the Sisters, Servants of the Immaculate Heart of Mary. Published by The Macmillan Co., New York.

Our Priestly Life

By Rev. Joseph Bruneau, S.S., Litt.B. Published by John Murphy Co., Baltimore, Md. Price, \$1.25 net.

GOD BLESSES GENEROSITY

| | |
|--|----------|
| St. John Baptist Burse..... | 1,069.11 |
| Manchester Diocese Burse..... | 1,000.00 |
| St. Boniface Burse..... | 908.65 |
| St. Francis Xavier Burse..... | 875.88 |
| St. Rita Burse..... | 764.05 |
| St. Laurence Burse..... | 646.25 |
| Children of Mary Burse..... | 613.05 |
| Holy Family Burse..... | 573.25 |
| Sacred Heart Seminary Burse..... | 500.00 |
| St. Joan of Arc Burse..... | 499.51 |
| St. Bridget Burse..... | 481.00 |
| The Holy Name Burse..... | 467.65 |
| St. Louis Archdiocese Burse..... | 430.00 |
| Our Lady's Circle Burse (<i>Los Altos</i>) | 250.00 |
| St. Philomena Burse..... | 205.00 |
| Holy Ghost Burse..... | 133.00 |
| Immaculate Conception Burse..... | 119.00 |
| St. Margaret Mary Burse..... | 112.00 |
| Ven. Philippine Duchesne Burse..... | 105.00 |

†On hand, but not available, as at present interest goes to the donor.

FOR OUR PREPARATORY COLLEGES (\$5,000 each)

| | |
|---|------------|
| Sacred Heart of Jesus Burse (Reserved) | \$4,400.00 |
| Bl. Théophane Vénard Burse..... | 1,613.80 |
| "C" Burse II..... | 1,550.00 |
| Rt. Rev. Michael J. Hoban Memorial Burse..... | 1,200.00 |
| Bl. Virgin Mary Soladity Burse..... | 1,000.00 |
| St. Michael Burse..... | 651.32 |
| St. Aloysius Burse..... | 647.50 |
| Archbishop Hanna Burse (<i>Los Altos</i>) | 434.95 |

NATIVE STUDENT BURSES

\$1,500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

| | |
|--------------------------------------|------------|
| Our Lady of Lourdes Burse..... | \$1,145.00 |
| Mary Mother of God Burse..... | 750.00 |
| Christ the King Burse, No. 2..... | 700.00 |
| SS. Ann and John Burse..... | 548.00 |
| Mater Admirabilis Burse..... | 500.00 |
| C.C.W. Burse of the Five Wounds..... | 400.00 |
| St. Jude Burse..... | 374.25 |
| St. Joseph Burse, No. 2..... | 350.50 |
| Maryknoll Academia Burse..... | 301.60 |
| St. John B. de la Salle Burse..... | 269.00 |
| All Saints Burse..... | 258.78 |
| St. Patrick Burse..... | 209.00 |
| St. John Berchmans Burse..... | 201.00 |
| St. Ambrose Burse..... | 200.00 |
| Jesus Christ Crucified Burse..... | 180.50 |
| Newark Diocese Burse..... | 157.00 |
| SS. Peter and Paul Burse..... | 150.00 |
| Little Flower Burse..... | 126.00 |

NATIVE CATECHIST FOUNDATIONS

\$4,000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for Baptism.

| | |
|--------------------------------|------------|
| Yeungkong Fund, II..... | \$1,877.65 |
| Fr. Price Memorial Burse..... | 668.60 |
| Archbishop Williams Burse..... | 532.80 |
| Bl. Julie Billiart Burse..... | 367.00 |

The Life of the Servant of God, Pius X

By V. Rev. Don Benedetto Pieram. Published by John W. Winterich, Inc., 1707 E. Ninth St., Cleveland, Ohio.

The Soul of the Hospital

By Rev. Edward F. Garesché. Published by W. B. Saunders Co., Philadelphia and London. Price, cloth, \$1.50 net.

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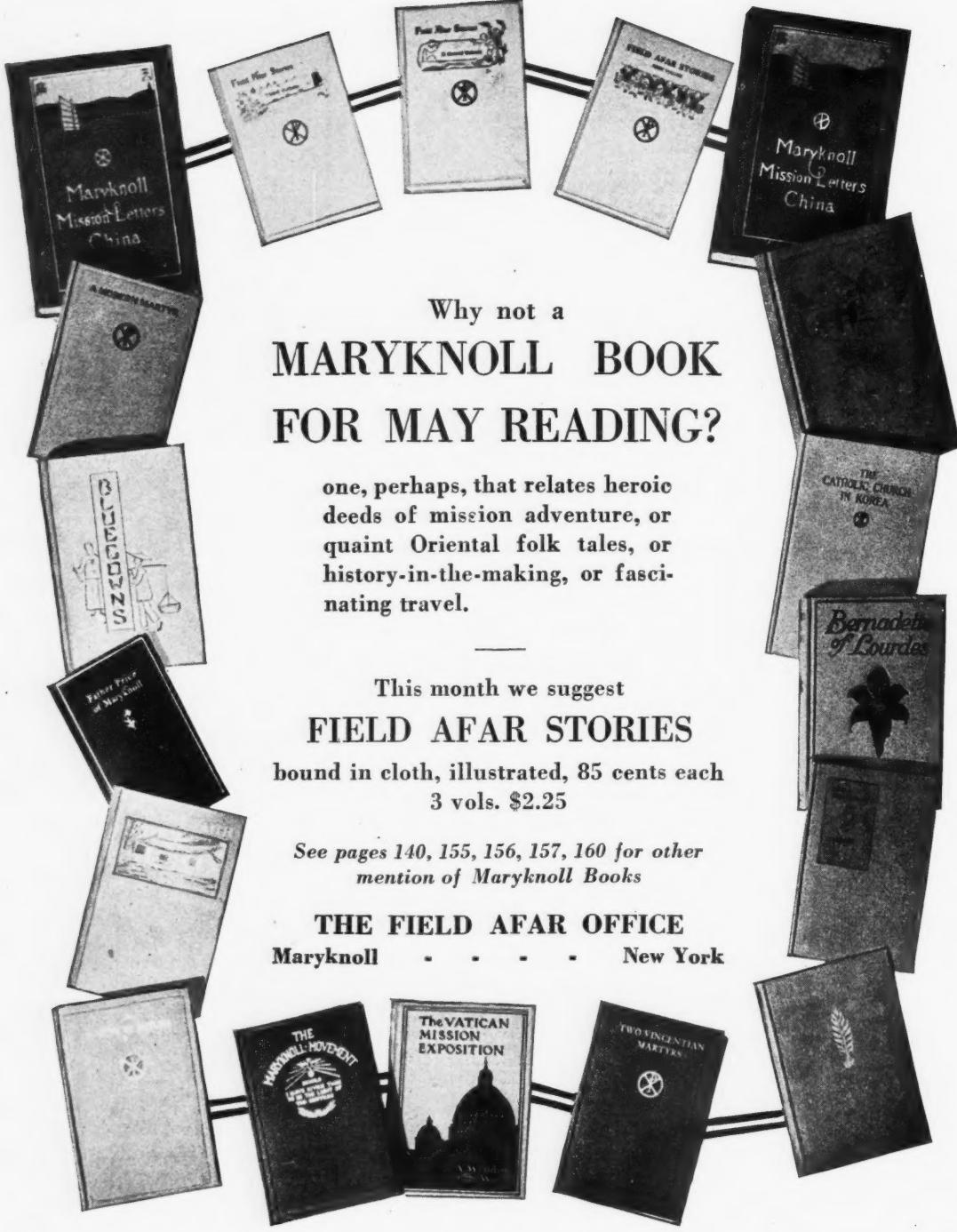
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| Pope Pius XI and King Alphonso XIII, on Catacomb stamps of Spain; 12 stamps, unused | \$.50 |
| France, 1929—Joan of Arc; 1 stamp, unused..... | .06 |
| Azores—St. Gabriel; 1 stamp, unused..... | .10 |
| Fiume—St. Vitus no. 178; 1 stamp, unused..... | .20 |
| Fiume—St. Vitus Nos. 178-79-80; 3 stamps, unused..... | .75 |
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